

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

SAN FRANCISCO, MAY 18, 1872.

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Topics of the Times.

THE BULGARIAN SCHISMATICS.—The Imperial Berat of Investiture, as Exarch of the Bulgarians, has been delivered to Mgr. Anthimas with great ceremony. The Berat is in every way identical with the Imperial firman, which gives to the Bulgarians their ecclesiastical independence. Mgr. Anthimas has paid an official visit to the Porte.

A RIVAL OF M. LOYSON.—The priest Junqua has written a letter to M. Jules Simon appealing to the Council of State against the order of the Archbishop of Bordeaux, enjoining him to cease wearing the ecclesiastical dress. M. Junqua had been condemned to six months' imprisonment, but, in consequence of his appeal, the case will again be heard.

THE COMMUNISTS.—The Sixth Military Tribunal at Vincennes has condemned to death the Communist Flimburt, accused of pillage and incendiarism. A petroleuse has been condemned to death by the Council of War. She was an accomplice in the burning of the houses in the Rue Royale. Two other petroleuses, who took part in the same affair, have been sentenced to penal servitude for life.

THE SURRENDER AT SEDAN.—The Report of the Council for inquiring into the capitulation of Sedan, which has just been published, censures the Emperor Napoleon for ordering the capitulation without previously consulting his generals. The report blames General Wimpffen for taking the command from General Ducrot, without having a settled plan, although it praises General Wimpffen for opposing the capitulation.

EXHIBITION AT LIMA.—In Chile, as we noticed in the last number of THE GUARDIAN, it is proposed to have a Grand International Exposition in 1874. According to mail despatches from England, an International Exposition is to be opened at Lima in December next, and recently a number of gentlemen interested in the project dined at the Cannon Street Hotel, London. The administration of the Peruvian President, Colonel Jose Baltia, was warmly praised.

WORKING-MEN'S CONGRESS IN THE ETERNAL CITY.—A Working-Men's Congress was opened on Wednesday in the Argentine Theatre, under the presidency of Prince Teano. More than 150 associations were represented, and a speech was delivered by a working-man, who said that the Italian working-classes intended to carefully study their condition and their interests, and offer an example to their brethren in Germany and England.

THE SUBLIME OF REGAL ROBBERY AND THE SUBLIME PORTE.—General Pralormo, an aide-de-camp of the King, is about to leave Rome for Constantinople with the Collar of the Order of the Annunziata for the Hereditary Prince of Turkey. The Robber-King is evidently casting about for allies, and is apparently not particular as to their quality. "Turk, Jew, infidel or heretic" will do for him, as he can never hope to obtain Catholic support.

THE STRIKES IN GERMANY.—The master-builders and carpenters of Berlin, having issued a notice in which they declare their determination to discharge all journeymen-carpenters, unless the strikes got up by the journeymen against some particular masters should be at an end speedily, the journeymen-carpenters have, on their part, resolved, at a meeting held recently, to sustain the partial strikes by all means in their power.

THE ELECTIONS IN SPAIN.—Apropos of an editorial that will be found elsewhere, it is significant that the Government candidates were successful at Madrid, Barcelona, Seville, Malaga, Pamplona, Cadiz, Saragossa, Cordova, Logrono, and in all the most important provinces, where, in fact, the Savoyard hirelings mustered in force. At Logrono, the imbecile Espartero and the used-up Progressista leader, Salustiano Olozaga, were permitted by Senor Sagasta to be elected. *Pobre Espartero! Sic stur ad asta!*

DESTRUCTION OF A CHURCH IN THE SPANISH CAPITAL.—The Church of St. Thomas, at Madrid, has been destroyed by fire, and eleven persons were injured. The disaster is said to have been accidental, but, remembering the recent movements of the International in Spain, the burning of churches being one of the known features of their programme, and the action lately taken by the Spanish Government with regard to the Society, it may not unreasonably be supposed, in the absence of specific information, that the fire was not entirely accidental.

FRANCE AND THE HOLY SEE.—The *Univers* announces that a numerously signed petition in favor of the rights of the Holy See will be presented to the Assembly after the recess. The same paper publishes a note, signed by M. Louis Veullot, in which he says that the words uttered by the Pope on the 13th instant, recommending charity to certain Catholics, must certainly be exclusively applied to him. M. Veullot says he will obey, and will seek to effect the desired harmony; but if the Pope, who is the Judge, considers that the work of the *Univers* can no longer have the character demanded by the interests of the Church, that work shall be terminated.

THE PRIMATE OF POLAND.—The *Ostdeutsche Zeitung* says: "The Government found, to its great surprise, (during the search made in Kozmian's house) that the Archishop Count Ledochowsky, whose loyalty was considered to be beyond doubt, was not only the fulcrum of the Polish separatist agitation, but likewise of Panslavistic aspirations, regarded from a religious point of view. The acceptance of the dignity of Primate of Poland proves that the Bishop disloyally favors the national intrigues of the Poles. Besides, a correspondence with Russian bishops, especially with those of the Kingdom of Poland, has been seized. The Roman Chair has consequently made use of Count Ledochowsky as an agitator and intriguer against a Power in friendly relations with Germany; and the late has consented to play this dangerous political part. It is well known that the Russian Catholic bishops are forbidden, under the penalty of high treason, to communicate with Rome in any other way than through the Imperial Russian Government, and it depends entirely on the Chancellor of the Empire to save some Russian Catholic dignitaries from banishment to Siberia.

GERMANY AND THE UNITED STATES.—At a recent session of the Imperial Reichstag, the Consular Convention with the United States passed the third reading, after resolutions had been adopted that provision should be made by protocol that the word "property," when occurring in the Treaty, should have the same meaning as "real estate," and that the word "citizen" should apply to females as well as males. On the complaint of Deputy Georgi, that literary property was not protected by the Convention, President Delbrück replied that he found that a law on the subject of reprints would first be required in the United States. The Federal Commissary further announced that Government proposed to conclude similar Conventions with the other American States, especially with Brazil.

BISMARCK AND THE SOCIETY OF JESUS.—We read in the Cologne *Gazette* that the truth of the statements made, some time ago, by the Press, with respect to its being the intention of the Government to banish the Order of the Jesuits and similar congregations from Prussia, has been questioned. The semi-official papers now state that these reports arose from the threat of the Government to exclude from Germany the foreign clergy who, in some of the Polish districts, encourage an agitation hostile to the State. The edict of the time of Frederick William IV, which is opposed to such measures, will be revoked. For this, no legislative action is necessary, but further laws will certainly be passed, unless the Opposition abandons its present system of tactics. For the present, however, the Government is sufficiently armed against foreign intrigues, and it will certainly not be satisfied with idle menaces.

BELGIUM AND ITALY.—In the Belgian Chamber of Representatives on, a late occasion, M. Vleminck asked whether any observations had been addressed to the Government concerning its attitude toward Italy. He also asked why the Belgian Minister was absent from his post at Rome. The Minister for Foreign Affairs replied as follows: "No difference exists between Belgium and Italy; we have no document to communicate." After an interview with the Italian Ambassador, in which certain points were discussed, a note has been sent to our Envoy in Italy. We have as yet not received a reply to this note, and it would be inconvenient to answer the questions of the honorable member at present. Instructions have been sent to M. Solvyns to reside *bona fide* in Rome." The debate which followed this explanation was very animated. The Chamber rejected, by 54 against 41 votes, the order of the day asking the Government to place the correspondence with the Belgian Minister in Italy on the table of the House.

BISHOP STROSSMAYER.—We contradicted, says a London paper, the authenticity of a speech said to have been delivered in the Council by Bishop Strossmayer, and published by the enemies of the Church. This, or something like it, appears to have got into the Austrian papers, for Mgr. Strossmayer has written to Mgr. Fessler, the Secretary of the Council, to repudiate it, adding that his ideas are radically different from those maintained in the pretended speech. "I am conscious," he continues, "that I have never said anything which was calculated really to weaken the authority of the Holy See, or to wound, in the least degree, the unity of the Church." He authorizes the Bishop of St. Polten to make any use of his letter, and that prelate publishes it as coming from one "with whose name the enemies of the Church take," he says, "strange liberties." We mention the fact, principally, for the information of those who have gone so far as to name Mgr. Strossmayer as a possible consecrator of schismatic bishops.

"LIBERAL" MURDER AT ROME.—On the afternoon of Sunday, April 7th, a Pontifical gendarme was barbarously murdered, and two of his companions severely wounded, a short distance from Porta Cavalleggeri. The three unfortunate men, in company with one or two others, were walking toward the little inn known as Sant' Antonio. They were dressed in plain clothes and unarmed. Meeting with a party of National Guardsmen in uniform, they were at first assailed only with volley of abuse; but, on the Italianissimi, who far outnumbered them, fixing their bayonets, they found themselves constrained to intrench themselves in a neighboring vineyard. The National Guardsmen then went on their way toward the gate of Rome, and, after the lapse of about half-an-hour, the gendarmes, thinking the road clear, also began the return journey. Their death had, however, been premeditated in cold blood; and the same party of marauders in uniform, fraternizing with some civilians of equally modest claims to respectability, were lying in ambush at a turn of the road. There was no time for resistance; the survivors considered themselves fortunate in being able to escape, wounded and bleeding, to the Vatican. One of the poor fellows has received no less than six dangerous bayonet wounds. The Piedmontese Carabiniers, on guard at Porta Cavalleggeri, were within hearing at the time of the outrage; and one of the fugitives appealed to them for protection. It is to be hoped that the impossibility of their leaving their posts, for a single instant, was the only reason for their non-interference. Three or four of the murderers have been arrested, and will be prosecuted. As the *Palestra* says, should they receive the punishment they deserve, they will infallibly be canonized as patriot martyrs.

THE GREAT DOMINICAN.—Father Tom Burke delivered one of the most powerful addresses he has prepared since his arrival in this country, in St. Stephen's Church, in aid of the Mission to the Negroes which Father Vaughan and his associates have undertaken. Its subject, naturally, was a statement of what the Catholic Church had done to emancipate the world from slavery and give it true liberty. He showed how the Church had gradually prepared the way for the emancipation of slaves. He then continued, according to the abstract given in the *World*: "Guizot asks why she could not have proclaimed immediate emancipation, as if the untaught serf could appreciate the blessings of freedom and it would not have been to him a heritage of woe." The subsequent history of Jamaica, since the sudden emancipation of her slaves by England, proves how unfit they were for freedom. How much more harm than good had Lincoln's emancipation done. The negro, ignorant that labor is man's first duty, perished for lack of sustenance, or else, rendered arrogant by the change in his condition, usurps the rights of better men and at-

tempts to leap over the barriers of nature. He knew not of the glorious liberty of the children of God. A religion which taught him to bellow and cry out, could not emanate his soul—no corporeal exercise could render his spirit free. Of all the human race the most endowed with animal passions, he needs the most the discipline of the Church. It was the duty of the Catholic Christian to aid him in obtaining it. A Dominican was the first to proclaim the Catholic faith to the American Indians. The speaker, also a Dominican, demanded that the American negroes should be also gathered into the fold.—*The Catholic Review*.

—The students of the various German universities are collecting funds for establishing a number of free scholarships at the new University of Strasbourg.

—Figueras, the Spanish statesman, started in public life as an errand-boy for Marshal Narvaez, and was afterward clerk of the mayor of Madrid. Prim often said he was the most brilliant and most dangerous politician in Spain.

—There is considerable excitement among the orthodox Mussulmans of Tunis, in consequence of the general belief, in that country, that the Bey of Tunis is about to abjure the faith of his fathers and embrace the Christian religion.

—The original edition of Goethe's "Faust," first part, was set up by two compositors, and printed on a small hand-press in very inferior paper. Only one thousand copies were struck off. Of Schiller's "Robbers," only two hundred copies were printed at first.

—The secret expenses of the Austrian ambassador, at Paris, from 1859 till 1871, amounted to thirteen million francs. Employees at the Tuilleries, even valets and chambermaids of the Empress of France, were on the secret pay-list of the Austrian Legation.

—At the April meeting of the Royal Historical and Archaeological Association of Ireland, the Hon. Sec., the Rev. James Graves, exhibited a fine bronze seal connected with the Primate See of Armagh. It was the seal of Octavian, Archbishop of Armagh from 1420 to 1513.

—Franz Liszt, Verdi, and probably Gounod, will be next at the great Richard Wagner Festival, in Bayreuth, next year. It is denied that Gounod is the inmate of a lunatic asylum near Paris, as reported some time ago by the *Paris Patrie*; but his friends admit that he is in very feeble health, owing to his depression in consequence of the misfortunes of France, and that his physicians have advised him for the next few months to abstain entirely from mental work.

—A remarkable story comes from Bombay, which suggests the propriety of employing monkeys as police detectives. A Madras man, making a journey, took with him some money and jewels, and a pet monkey. He was waylaid, robbed, murdered and buried by a party of assassins. The monkey witnessed the whole affair from a tree-top; and, as soon as the villains had departed, he went to the nearest police-officer's station, attracted his attention by his signs and groans, and finally led him to the grave of his master. He then enabled the officer to recover the stolen property from the place where it had been concealed, and then went to the bazaar, and picked out the murderers, one by one, holding them fast by the leg until secured. They have confessed the crime, and are held for trial.

—Meyerbeer and Verdi met only once in their lives. Meyerbeer, in 1861, heard Verdi's "Trovatore" for the first time at the Italian Opera-House at Paris. He was sitting in the box of Rossini, and expressed his delight at the fine music to Mme. Rossini, who was sitting by his side. While he was conversing with her, Emile Olivier entered the box, with a stranger, and said to Meyerbeer, with whom he was well acquainted, "Would you like to know Verdi?" "He is the man whose acquaintance I should like better to make just now than that of anybody else," was the reply. "Here he is," said Olivier presenting Verdi. The interview was most cordial. Meyerbeer insisted, after the performance was over, upon taking Verdi to the house of Rossini, with whom Verdi was also acquainted. Thus Verdi met his two greatest competitors for the first time in the course of a few hours.

HOW M. LOYSON MAKES HIS APOSTACY PAY.—The King of Denmark went once to hear Pere Hyacinthe lecture from the stage of the Argentina Theatre, at Rome. The *Voce della Verita* reminds his Protestant Majesty that the Bishop of Zealand still styles himself Royal Confessor, and that the ex-Carmelite advocates the necessity of the Sacrament of Penance, or rather of Auricular Confession, while declaiming against its supposed abuse in the Church of Rome. Pere Hyacinthe has generally had a decent audience, though composed exclusively of foreigners. He pays but little attention to the sarcastic allusions to his two franc admission tickets continually made by the Press; he intends to make his course of lectures as long and as lucrative as may be, and is wisely providing before the momentary sensation, occasioned by his apostacy, has died out against the inevitable close of his public career.

—A London contemporary mentions a striking instance of the fanaticism which has arisen amongst the holders of Mazzinian views. The first French Revolution affords us an instance of a singular sort of fanaticism, as evidenced in the reverence and veneration paid to the wig of Mirabeau. But now-a-days the Mazzinians out-Herod Herod, and actually bow down and worship the spectacles of their worthy head! Thus it has come to pass that the very men who once disdained to bow their haughty heads before the relics of the Saints, now blush not to doff their hats and humble themselves before the moulder Corpse and the very spectacles of a renegade! The very men who shrank from singing hymns of praise to God and His holy ones, are now forced to pay homage to a son of the Evil One. To this we may add that the temple at Milan, where Mazzini's funeral took place, was decorated, throughout, with black drapery and symbolical representations. A lofty catafalque, surmounted by a cross, was placed in the center, and bore this inscription: "To our Brother, Joseph Mazzini;" whilst at the angles of the walls were to be read the following words: "Just and poor," or "Justus et inops." The use of these religious symbols, by such creedless men and in this materialistic age, is a singular sign of the times.

Literature, Science and Art.

—A publisher at Madrid announces a "History of Spanish Journalism since the Beginning of the Present Century," by Señor Figueras, the leader of the republican party in Spain.

—A remarkable concert has just been given at Pesth, by the Abbe Liszt. Two hours before the time for commencing the hall was thronged. The Emperor Francis Joseph unexpectedly arrived.

—The well-known French author, M. Rio, has just published a new book, "An epilogue to his celebrated 'Art Chretien.'" It is much spoken of, and considered to be the finest work yet written by this eminent writer.

—Richard Wagner and Gounod are the wealthiest of modern composers. Verdi has lost most of his earnings in consequence of unfortunate speculations, and Offenbach, like Alexandre Dumas, lives so extravagantly, that he is comparatively poor.

—Ernest Keil, the publisher of the Leipzig *Gartenlaube*, the most popular of the German magazines, started twenty-five years ago in life as a bookseller's apprentice at a salary of one thaler a week, and a Christmas present of five dollars; now he is a millionaire.

—Berlin demands that the government should considerably increase the appropriations for the university in that city, as, in its present condition, and considering the constantly increasing number of its students, it is no longer equal to the rest of the German universities.

—We notice that Messrs. Sadler & Co., of New York, have, at press, a new work by the gifted and accomplished "Nun of Kenmare," Sister Mary Frances Clare, entitled *Horne-Hurst Rectory*. It is described in the publishers' announcement as a powerfully-written and interesting religious novel, turning principally on the Ritualistic movement in England.

—Herr Seybold, a German resident of Santiago, Chili, made, during the past year, an exploration of the Cordilleras of that country for the purpose of ascertaining their altitudes. Among his other adventures he experienced a snowstorm, with heavy thunder and lightning, at an altitude of 14,300 feet. Besides the discovery of a number of new species of animals, an interesting result of his expedition was the finding, at an elevation of from ten to twelve thousand feet above the level of the sea, traces of early inhabitants, in the form of stone implements and stone walls, the former of which had certainly not been used by the natives since the period of the Spanish discovery.

—The following, which we take from an Eastern Exchange, though full of solemn significance, and therefore owlish, by no means refers to our Santa Clara contemporaries, a lively and even joyous bird, that sings under the shadow of the leaves, once a month, to the delight of the youthful rhetoricians of the famous College under the Reverend Fathers of the Society of Jesus:

Two gentlemen, one named Woodcock, and the other Fuller, walking together, happened to see an owl. Said Fuller, "that bird is very like a Woodcock." "You are very far wrong," said Woodcock, "for it's Fuller in the head, Fuller in the eyes, and Fuller all over."

The owlish story should, like other dubious jokes, be shot on the wing, as it looks like a canard, for the true meaning of which much-abused word kindly refer to a French Dictionary.

—We read in the *Catholic Review*, that a new work of great interest has just been published by the printing firm of Romagnoli, of Cologna, Italy. It is "A Treatise on Copernicus and Galileo," by the late Rev. Father Olivieri, of the order of St. Dominic. Father Olivieri died, leaving his work only in manuscript form; but fortunately it fell into the hands of Father T. Bonara, of the same order, who, perceiving its rare merits, gave it to the heads of the above-mentioned publishing firm, who have recently produced it. As Father Olivieri was a man of science, and also a distinguished archivist, he has been able to satisfactorily prove the true condition of astronomy at the time of Galileo, and to relate the real history of that great man's pretended persecution. It is to be hoped that this important work will be translated into English, as it cannot fail to be of deep interest.

—TEMPO GIUSTO.—On comparing the different degrees of *tempo* of certain movements in classical, orchestral, and chamber music, in London, Paris and Vienna, I am inclined to have faith in the traditional reading of Handel in London, and of Beethoven at Vienna. Fetis remarked, that at Paris the slow movements of Beethoven were often played *troppo lento*, and the finales *troppo presto*, and the reverse in London. Mendelssohn, once questioned on the subject of "tempo," replied, "It depends upon the humor I am in, whether I play a trifle quicker or slower." His impulsive nature, however, rarely gave his admirers occasion to complain of playing his own music *troppo lento*. I once heard the Hallelujah Chorus of Handel's *Messiah* performed at Paris. I hope never more to hear such an irreverent performance of this composition. At Leipzig, I heard it, in 1846, very chastely executed, but without the *nuances* traditionally adopted in London.—Ella's "Musical Record."

—Here is a curiosity of Anglican literature, which we take from an organ of English opinion somewhat cracked and very appropriately styled the *John Bull*:

There has been a meeting of peers, members of Parliament and representative clergy, to see what shall be done with the Athanazian Creed. One solitary clergyman objected to the use of the Creed "in its entirety;" the rest were unanimous in the determination to maintain it unchanged in its present condition. No less than five different memorials to this effect were presented to the House of Commons, and were drawn up for signature, all with the names of the members of the House. The memorials, however, were signed by the laity generally, as suggested by Mr. Brewer; and while those of Archdeacon Churton and Canon Liddon drew special attention to the great schism an alteration would cause, one, drawn by the vicars of Salisbury, inserted a special reference to the danger which it would entail to the Established Church. A more ridiculous piece of ecclesiastical foolishness has never been exhibited in any age. Are these English clergymen utterly demented, or worse, that they should persist in solemnly giving their assent every Sunday to statements which they will frankly admit on Monday morning are downright lies? An establishment which is endangered by exposing acknowledged falsehoods from its creed is too rotten to stand, and the sooner it goes down the better for the English nation and the world.

Ecclesiastical.**THE CHURCH IN THE UNITED STATES.****DIOCESE OF ST. LOUIS.**

DEDICATION OF ST. BONAVENTURA'S (ITALIAN) CHURCH.
We clip the following from the St. Louis *Republican* of April 22:

The Italian Catholics of the city yesterday beheld the realization of an object long desired by them—the dedication of a church where sermons will hereafter be preached in their own language. The building was that formerly known as St. John's Episcopal Church, Sixth and Spruce Streets, this congregation having removed to a new edifice. The Church will hereafter be known as St. Bonaventura's Church. The ceremony of dedication took place in the morning, Bishop Ryan officiating, and a large number of spectators being present.

At ten o'clock, a procession of about two hundred Italians, wearing rosettes and carrying the national and Italian colors, marched up Spruce Street and formed a line in front of the Church. They were headed by Boehm's brass band, and were under the direction of Mr. C. A. Glio, the marshal of the day. A procession, consisting of about five hundred members of the Father Matthew Young Men's Temperance Society, also marched from their hall to the church. They wore their usual handsome regalia, and displayed a number of banners and wreaths. The members of the St. Aloysius Society were also present.

Bishop Ryan, attired in his canonicals and accompanied by Right Rev. Joseph Melcher, of Green Bay, Wis.; Father Mulsipen, V. G.; Rev. J. M. Salvatelli, pastor of the church, and Fathers Dalton and Welby, walked in procession, singing the litany of the saints, and blessed the walls. High Mass was then celebrated. The singing was by the choir of the Annunciation Church.

Bishop Melcher preached a sermon in Italian, from the sixteenth chapter of St. John. His text was "You shall lament and grieve, but your sorrow shall be turned into joy." In the course of his remarks, the Bishop alluded to the history of the Church, and narrated some of its trials and triumphs. He expressed the belief that it always rose superior to persecution and opposition. He also referred to the spread of Catholicity in England and in the United States, at the present time.

Father Delano announced that High Mass will be held there at half-past seven o'clock, every morning. He thanked the societies for their kind attendance.

DIOCESE OF ALTON, ILL.

A correspondent of the New York *Freeman's Journal*, writing from Cairo, under date April 21st, says:

This has been a day of great rejoicing among the Catholics of this place. English-speaking as well as German, who have for a long time past worshipped in the same church, but becoming too numerous to be accommodated in one building, the Germans, with the assistance of the Irish portion of the congregations, between whom the greatest harmony exists, have just completed the erection of a magnificent church, 114 x 48, surmounted with a splendid steeple.

This glorious result is due in a great measure to the untiring exertions of the young, active and zealous pastor, Rev. Cornelius Hoffman, who offered up to-day, for the first time in the new edifice, the Holy Sacrifice of the Mass. He was assisted by the Rev. John Tally of Cape Girardeau, Mo., who acted as deacon, the Very Rev. P. L. O'Halloran, of Alton, being sub-deacon, and Rev. J. O'Brien, of Cape Girardeau, Mo., master of ceremonies.

DIOCESE OF PITTSBURG.

The Pittsburgh *Catholic* of May 5th states that St. Bridget's Church in that city was recently dedicated to the honor and glory of God. The Right Rev. Bishop performed the solemn ceremony. He was assisted by a large number of priests and the theological students of St. Michael's Seminary. After the dedication, solemn High Mass was celebrated, Rev. R. Waters being the Celebrant; Rev. D. Kearney, Deacon; Rev. M. Devlin, Sub-deacon, and Rev. P. Ward, Master of Ceremonies. The Bishop preached. His sermon was most interesting and practical, being explanatory of the ceremonies of the Church, and suggestive of the building up of the inner temple without which merely outward works would be in vain. Before concluding, he congratulated St. Bridget's congregation on the splendid proof of their zeal and generosity—their new church. A year ago they were in sorrow over the ruins of that which they had almost completed; to-day their hearts were filled with joy, for, through the blessing of God, from those ruins a better, a larger, a more beautiful temple had arisen. He thanked, in a special manner, the many friends of St. Bridget's, who, although not of the Catholic religion, had yet, with a generous charity, contributed toward its erection. "In all probability they were not there to hear him—but he was—in the presence of God, who knew their good works, and he prayed Him to bless them." The Bishop gave also, at the night service, a very able lecture.

RECEPTION AND SOLEMN PROFESSION AT EBENS FURGH, PA.

On the 23d of April, the Feast of St. George, in the Chapel of St. Joseph, Mount Gilatzin, Ebensburg, two ladies received the holy Habit of the Order of St. Joseph, and one made her Profession. The names of the ladies are Miss Catherine Mason, in religion Sister Mary James; Miss Bridget Mason, Sister Mary John; and Miss Kate Beiter, Sister Mary Daria. The ceremonies of Profession and Reception were performed by Right Rev. M. Domenec, D. D., Bishop of Pittsburgh, assisted by Rev. R. C. Christy, pastor of Ebensburg, and Rev. J. Hackett, of the Summit.

DIOCESE OF BUFFALO.

The Diocese of Buffalo, N. Y., was established in 1847. Its first Bishop was Rt. Rev. John Timon, D. D., C. M., consecrated Oct. 7th, 1847; died April 10th, 1867. The present bishop is Rt. Rev. Stephen V. Ryan, D. D., C. M., consecrated Nov. 8th, 1868. There are 110 priests—64 secular, and 46 belonging to religious orders. There are 90 priests engaged in missionary duties, and 20 in ecclesiastical institutions; 114 churches and chapels, 15 clerical students, 13 male religious institutions, and 18 female institutions; 4 literary institutions for boys and 19 for girls; 10 charitable institutions. Population not given in Catholic Almanac, from which we glean the above intelligence.—*Boston Pilot*.

DIOCESE OF NEW YORK

CONSECRATION OF THE COADJUTOR BISHOP OF ALBANY
—SERMON BY THE RIGHT REV. BISHOP BAYLEY, OF NEWARK, N. J.

The Right Rev. Francis McNierny was recently consecrated Coadjutor Bishop of Albany, in St. Patrick's Cathedral. No like occasion has been marked with more interest. The elevated priest had ministered for seventeen years at the altar beneath which he received a mitre. He had grown up among his people from boyhood, and his official and friendly relations with two notable Archbishops gave him far more than a local reputation.

Among the prelates present were J. J. Williams, D. D., of Boston, Mass.; Loughlin, of Brooklyn, N. Y.; Ryan, Buffalo, N. Y.; Goessbriand, Burlington, Vt.; McFarland, Hartford, Conn.; Bayley, Newark, N. J.; Bacon, Portland, Me.; McQuaid, Rochester, N. Y.; O'Reilly, Springfield, Mass.; McCloskey, Louisville, Ky.; Farrell, Hamilton, Canada; Lynch, Charleston, S. C.; Becker, Wilmington, Del.; Wood, Philadelphia, Pa.; O'Hara, Scranton, Pa.; Shanahan, Harrisburg, Pa.; Horan, Kingston, C. W., and E. P. Wadham, Bishop-elect of Ogdensburg, who will be consecrated in May.

The formulary called the "Examen" was then read by Archbishop McCloskey, and at the close of each sentence, requiring obedience to the Church, etc., the Bishop-elect rose, and, bowing, said, "I assent."

The Archbishop then extended his hand, and the Bishop-elect kneeling, kissed it.

After this ceremony, a Grand Pontifical High Mass was sung by Archbishop McCloskey.

While the Pontifical High Mass was in progress, the Bishop-elect, attended by two prelates, repaired to the side altar, where he received the crozier, the episcopal ring, and other pontifical ornaments.

At the close of the epistle of the Pontifical High Mass, the new prelate knelt again before the Archbishop to be consecrated. Two priests here knelt at the sanctuary gate and chanted the Litany of the Saints, all the clergy singing the responses. Incense rose on every side of the altar. The Bishop-elect prostrated himself, and was surrounded by prelates and priests. The Book of the Gospels was placed upon his shoulders. While in this position the Archbishop said to the Bishop-elect:

"The duty of the Bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptize, and confirm."

The Bishop-elect bowed in assent.

The Archbishop then offered the prayer of consecration, making a cross over the Bishop-elect as he knelt.

The officiating prelate and the assistant Bishops then laid their hands on the head of the new prelate; and he was subsequently anointed with chrism, in the form of a cross, in the hands and on the crown of the head. This being done, a solemn scene ensued. All the Bishops extended their hands toward the Bishop-elect, while the Archbishop, bending over him, said: "Receive the Holy Ghost."

After the first Gospel, Bishop Bayley ascended the pulpit, delivered the following discourse, taking as his text the command of the Saviour to His Apostles: "Go, therefore, and teach all nations."

On such occasions as the present, my dear brethren, it is customary to make a discourse on some one of the glorious attributes or privileges of the Church of God, in union with the festive character of the solemnity itself. It is in this spirit that I shall speak to you to-day of the office of the Church as a teaching Church—*Facit in doce*—as the means established by God for the diffusion of His divine truth among men. One of the duties of the newly-consecrated Bishop will be to declare to those committed to his charge the whole counsel of God, and this he will be able to do with confidence and authority, because he will teach, not what he has received from men, but the revelation of the Church of Christ as deposited in His Church and preserved by the immediate action and guidance of the Holy Ghost, the spirit of truth, from all admixture of error and uncertainty. At the present time, however, I shall only have time to urge the claims of the Church from a reason, as proving that the very idea of a revelation of God's will to man necessarily implies an infallible teacher. It is not necessary that I should enter upon any long discourse to prove to you that man, in his present fallen condition, needs a divine revelation. The whole history of the human race shows that without this he becomes the victim of the most shameful errors. Not only the poor African, as we have seen him in St. Domingo, loses

elevating influences of Christianity, and goes back to fetishism and devil-worship, but the intellectual, clear-headed white man, as soon as he rejects his divine guidance, wanders off into errors and delusions that the old Pagans even, would have been ashamed of. Even in those things in nature which have been given up to him for his investigation by God, chiefly, as it would seem, to keep him out of mischief, while he discovers many truths, he is continually making bad use of them. The human race, when rightly directed, may find out God, but it is not to glorify him as God, and the various schemes or systems of modern philosophy manifest but too clearly what bungling work the brightest human intellect makes of the simplest natural principles when it attempted to investigate them, without any reference to the Source and Author of all truth.

Man, at his best estate, cannot bring out truth from his own brain. It must come to him from above. He needs a teacher, and in the case of spiritual truth, he needs a divine teacher. The wisest and best of the old heathen philosophers recognized this when he asserted that it was necessary that a master should come from above to teach the human race, and the apostle St. Paul tells us the same thing, in words more to our purpose, when giving, among the reasons why teachers are appointed in the Church, "in order that we may, in the unity of faith, and not be children, tossed to and fro, and blown about by every wind of doctrine." Man, then, in his present condition, needs a divine revelation, a divine law to guide him into the way to Heaven, and it is necessary also that that revelation should be certain and certainly attainable, or else it would be of no use to him. If we would reflect upon the matter a moment, without prejudice, we would immediately perceive that this necessary certainty in regard to God's will can only be obtained by two methods—either by the direct immediate action of the Holy Ghost upon the soul of each individual, filling it with the knowledge of revealed truth, or else an infallible Church—that is, a body of teachers commissioned for this purpose, following one another in perpetual succession, and handing down from generation to generation these apostolic doctrines, and preserved by the right action of the Holy Ghost from falling into doctrinal error. I do not speak of the Holy Scriptures in connection with this matter, because the assertion that they are alone on authority and sufficient guide in matters of faith is in direct opposition to history and experience. Whatever means were instituted by God for the purpose of teaching His will to man, we must acknowledge, must have existed from the first moment of His revelation. We all know that millions lived and died in the belief and practice of Christianity before the first word of the New Testament was committed to writing. Besides, if this had been the way by which God saw fit to reveal His truth to us, He would have made it accessible to every one, and yet, before the invention of printing, in the fifteenth century, not one person in a million could have obtained a copy of the Scriptures, and not one in ten thousand could have read it if he had got it. God has not certainly made His truth dependent upon a mere mechanical invention.

It is not necessary that I should speak in detail of the confusion of religious matters which has been the result of taking the Scriptures alone as a guide. Every doctrine of our region—the most important and fundamental, even—has been derived, not only by individuals who profess to find their faith in the Scriptures, but by whole sects and denominations. This holy and blessed volume has failed in that respect, not by any fault of its own, but because it has been used for a purpose for which it was never intended. All the writings which go to make up what is called the New Testament were addressed to persons who already believed, who had already been instructed in the Christian doctrine, and who had the living voice and practice of the Church to interpret and explain it, just as we now have. There remains, then, only the alternative of which I have spoken, and there can be no other. Either we must have what we may call an individual, personal inspiration or an infallible Church. Now, about personal inspiration there can be no question. God, indeed, spoke to the patriarch, as it were, face to face: He inspired His prophet for particular purposes: He poured the fullness of His divine spirit into the souls of the Apostles on the day of Pentecost, in order that they might go out into all parts of the world and preach the same identical doctrine to every creature. But as a universal means of communicating a knowledge of His truth to man, personal inspiration has never been claimed to have existed, and by the very terms of the revelation itself we are subjected to external teaching, as Christ said Himself, "As my Father hath sent Me, so send I you." There has never been a time when there was not, on this earth, a visible authority, which man was bound to listen to and obey. Under the old dispensation, there were the patriarchs, the prophets, the synagogue, and when our blessed Lord and Saviour, Jesus Christ, came upon earth, the synagogue was set aside, and He was the infallible teacher: and when He, in His turn, ceased to speak to man face to face, He left His Church in His place.

Bishop Bayley then briefly reviewed the history of the Church and its triumph over heresies, and continued:

How simple, how beautiful is this! How worthy of God! How full of advantage to man! The only wonder to us is, not that God should have bestowed such a privilege upon His Church, because that was absolutely necessary, but that man should reject it. And what do those who reject the living voice of the Church put in its place? Their own private judgment.

What a curious scheme of divine revelation would that be! God's revealed truth given over to the private will of man to examine and criticise it, and to receive or reject it, according to his pleasure, as if it were not true for him until he had simmered it, if I may use the word, in his own shallow brain-pan. If this were the test of truth, there is nothing to hinder there being as many religions in this world as there are heads on men's shoulders. And that is the case wherever this principle is really carried out. If this system had existed at the beginning of our religion, with no living voice of the Church to protect us from error, not one of the fundamental doctrines of our religion would have survived. And as a tree is known by its fruits, a principle by its results, I will mention one fact which, to every reasonable man, settles the whole case. It is a proof as clear as the sun in the heavens. I refer to the unity and Catholicity of the Church. If God has made a revelation of His will to man, it must be one. If God has established a Church in this world, it must teach one doctrine. And where, I ask, will you find this except in God's Holy Catholic Church—that Church which teaches everywhere, identically the same doctrine, which rests upon the ends of the earth, and whose centre is where our Divine Lord placed it when he said, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." Men may imitate her material structure; they may paint the pictures or carve the images of her glorious saints upon their walls; they may erect rich and most beautiful altars, upon which no divine sacrifice is ever offered; they may rear the cross which their forefathers tore down and trampled under foot as an emblem of idolatry; they may rear it on their steeples, so that the poor Cath-

olic emigrant, as he wanders through the streets, may be led to enter the church and imagine that he is in his father's house. But the dress does not make a monk, and this outward symbolism is but a mockery when the doctrine of the Church has been rejected. There is a severe logic about these things which no man can evade. The mere word catholicity settles the whole thing. Justly, therefore, may we, on such an occasion as this, dwell upon these glorious privileges of the Church of God, with hearts full of gratitude to Him for having our feet upon the firm rock in the midst of the agitated waves of a world given up to the disputes of men. No fall of dynasty, no change of government, no revolution among men, can change her character.

Bishop Bayley then spoke as follows in regard to the newly-consecrated Bishop: Born in this city, from his youth upward he has gone out and come in among you, and his worth is known to you all: He was trained in secular and ecclesiastical learning among the society of St. Sulpice. The fact that for so many years he was the cherished pupil of his teachers is a proof that he has that sound learning and true ecclesiastical spirit which will enable him to go before the flock committed to his charge, and lead them into the ways of truth and holiness. He has been the secretary, the chaplain, and, I may add, the trusted friend of the late and the present Archbishops of New York, and has thus had an opportunity of acquiring that knowledge of men, that prudence in administration, upon which the success and usefulness of his episcopacy will so much depend.

Bishop Bayley then closed by reviewing briefly the history of the See, *in partibus*, to which Father McNierny has been appointed.

The High Mass was resumed. Before the last gospel, the officiating prelate blessed the Crozier, the Pontifical ring, and all the ornaments of the new Bishop, who, in full vestments, was conducted to a seat in the middle of the altar, where he remained while the clergy chanted several appropriate Psalms.

Bishop McNierny, supported by two assistant Bishops, then marched down the centre aisle through a double file of the clergy, the new Bishop giving his blessing to the multitude as he approached.

Returning to the altar, Bishop McNierny again blessed the people, and then knelt at the epistle side of the altar, the Archbishop standing on the gospel side. He then exclaimed thrice: "Ad multos annos," (I wish you many years).

After this the "Te Deum" was sung, and the services and ceremonies were closed.

THE SONS OF ST. ALPHONSO.—The Rev. Fathers Michael S. Burke and Schneider, of the Order of the Most Holy Redeemer, passed through our city on Friday last, being on their way from St. Louis to New York, where they are to take part in the first grand mission in the new St. Alphonsus Church, South Fifth Avenue, in that city. The mission was formally opened on Sunday last, and will continue for one month. About twenty Redemptorist Fathers are engaged in it. The new church of St. Alphonsus, our readers may be aware, is a *Mission Church*, where a continuous mission, or a continued series of missions, will be given. Catholics of every diocese in the country, and of every clime, language and color, will always find there confessors ready to minister to their spiritual needs.—*Catholic Union*, (Buffalo).

THE MISSION BY THE JESUIT FATHERS IN ST. MICHAEL'S CHURCH.

Within the comparatively short space of one year, the parish of St. Michael's has been signalized by the extraordinary graces which God has vouchsafed it in the Mission which Father Glackmeyer and his zealous band gave about this time last year, and in the Mission which they are now conducting with abundant fruit. Father Glackmeyer, the untiring and vigorous missionary, whose name is remembered with benediction wherever he has given the Mission, is assisted by Fathers Hackspiel, Busam and two others. The Mission was opened on Sunday, the 14th April, and will not close until early in May. The first week was devoted to the women; to the men was allotted the second; and in this third and last week, the children are receiving the benefit of the Holy Mission. It was our rare good fortune to be permitted to assist at one of the evening services during the week for the men. The preacher of the evening was Father Glackmeyer, on whom devolves the greater portion of the arduous labors of the pulpit. He prefaced the formal sermon by an instruction, delivered in familiar, almost conversational manner, on the love which we should bear our Mother Church, and on fraternal charity. We would that we might reproduce here all that he said on these twin themes. But as that may not be, we can merely say that, whilst on the first subject, he exhorted his hearers to be at least as generous to God as they are to their fellow-men, and gave them as a motto for their giving, "Shut your eyes when you give"; that, under the second head, he illustrated the unmeasurable beauty and advantage of fraternal charity, and made plain the superiority of the way of kindness over the way of harshness and vituperation. Not only is the matter of these homely instructions of Father Glackmeyer's instinct with the most palpable wisdom, but his genial, gentle manner, with its lurking humor, insures an entrance for his words into the hearts of his audience. With a change in voice and manner that would have strongly marked—even had not the reading of his text given notice of—the beginning of the sermon proper, he passed to the formal discourse of the evening. The subject was that ever-inspiring theme for all the poetic fire and for every power of the Christian orator, the sublime figure of Christ, in all its consummate loveliness and entirety, as the model for man, whom

He died on the Cross to save. After the sermon, there was the Solemn Benediction of the Blessed Sacrament, and the men slowly departed, with a new life of fervor awakening within them.—*New York Tablet*.

THE MISSION CHURCH OF ST. ALPHONSUS.

The splendid Mission Church of the Redemptorists, recently opened in South Fifth Avenue, near Canal Street, was the scene, last Sunday, of several very interesting ceremonies.

The St. Patrick's Alliance, and a large array of the Parochial Total Abstinence Societies of the city, assembled there, in the afternoon. They brought, to be blessed, a beautiful banner, the gift of the celebrated "poor Clare," that has written so much on Catholic and Irish topics. Father Wayrich, Rector of the church, blessed the banner; and announced to the assembled societies that, on May 19th, a special *Mission for men* would be open at St. Alphonsus, and that, as some of the members of some of these societies might have some accounts to settle that could not be attended to, then and there, that, on and after May 19th, there were smaller apartments, pointing to confessionals that lined the church—where the great half was at their free disposal. We take the words from a "reporter," and do not guarantee their accuracy farther than that the members of the Temperance Societies took the suggestions of Father Wayrich in very good humor.

Another very interesting solemnity marked last Sunday evening at St. Alphonsus. It was a *Confirmation*. The Most Rev. Archbishop was absent, in Providence Cathedral, consecrating Bishop Hendricken. Bishop Lynch of Charleston, S. C., officiated. There were some four hundred and fifty confirmed. But this shows what is meant by a "Missionary Church." More than three-fourths of those confirmed were adults—most of these were men. A distinguished ecclesiastic present, was astonished. When told how this came to pass, he said: "This is what you mean by a *Missionary Church*, is it? Now, I understand!"

Would to God that there were fifty more churches opened for *continual missions* in this city.

By the way, a "Mission," expressly for women, was opened, at St. Alphonsus, last Sunday evening, to continue for two weeks. After that, there will be a *Mission for men*. Fathers Grim, Schneider, Henning, Burke, and a great number of Redemptorists, from various parts, are at work here, helping the Fathers of St. Alphonsus Church.—*Freeman's Journal*.

DIOCESE OF NEWARK, N. J.

MISSION OF THE JESUIT FATHERS.—Hardly had the welcome respite of Holy Week been passed by the Jesuit Fathers, who had just closed the great Mission in Holy Innocents, New York, when the voice of zeal for the salvation of souls called them to new labors. On Sunday, April 7th, the Mission was opened in the Church of St. Charles Borromeo, Philadelphia, by Rev. Fathers Damen, Converse, Koopmans and Driessen, S. J., from Chicago. It lasted until the 17th of April, and was blessed with the signal results of 5,000 Communions, 33 converts to the Faith, and 198 adults prepared for First Communion. The same Fathers opened the Mission on the 21st of April, at St. James' Church, Newark, N. J.—*New York Tablet*.

DIOCESE OF BOSTON.

The Diocese of Boston was established in 1808. Its first Bishop was Rt. Rev. John E. Cheverus, consecrated Nov. 1, 1810; was called to France, and afterward created Cardinal. Bishop C. was succeeded by Rt. Rev. Ben. J. Fenwick, who was consecrated Nov. 1, 1825; died August 11, 1846. Bishop Fitzpatrick succeeded Bishop Fenwick, and was consecrated March 24, 1844; died Feb. 13, 1869. The present Bishop is John Joseph Williams, D. D., consecrated March 11, 1866. There were in the diocese, according to the *Catholic Almanac* for 1872, 96 churches, 6 buildings, 26 chapels and stations, 157 priests, 75 clerical students, 1 college, 3 female academies, 12 parochial or free schools, 3 hospitals, 6 orphan asylums, 565 orphans; Catholic population about 30,000.—*Pilot*.

MOVEMENTS OF THE VERY REV. FATHER BURKE, O. S. D.

The Rev. Father Burke will not be at Boston before July.

On Tuesday evening the distinguished Dominican lectured at St. Stephen's Church, New York. Subject—"The Catholic Church the True Emancipator." The proceeds are to be given in aid of the mission to the colored people of the United States, which Dr. Vaughan has organized.

Father Burke will lecture at Hartford, Conn., on the evening of the 6th, at St. Peter's Church. Subject—"The Catholic Church in relation to Civil and Religious Liberty."

Father Tom Burke, the eloquent Dominican, will deliver another lecture at the Academy of Music, on the 16th of May.

On Friday evening, April 26th, Fr. Burke delivered a discourse, in the Dominican Church, for those who were unable to gain admission on the evening of his lecture at the Cooper Institute.

On Wednesday evening, May 1st, Father Burke commenced, in the Dominican Church, his series of May discourses, which will be continued at intervals during the month.

On Sunday, May 5th, the Rev. gentleman will preach in St. Joseph's Church, Brooklyn, of which Father Corcoran is pastor.

On Wednesday, May 15th, Father Burke is announced to preach at St. Peter's Church, Jersey City, (the use of which is given for the occasion by the Jesuit Fathers) in aid of St. Patrick's new church, of which Rev. Father Hemmey is pastor. His subject will be "The Promises of Christ realized only in the Catholic Church."

On the 20th of May, Father Burke will deliver, in the Brooklyn Academy of Music, a lecture on "The History of Ireland, as told by her Bards," for the benefit of the Dominican order in Ireland; and in his discourse will give recitations from the Irish national poets.

DIOCESE OF BALTIMORE.

FORTY HOURS AT ST. MARTIN'S.

Sunday last was the time set apart for the commencement of the Forty Hours' Devotion at St. Martin's Church, corner of Fulton and Fayette streets. The opening exercises took place at half-past ten o'clock, A. M., when Solemn High Mass was offered up by Rev. Joseph J. Giustiniani, C. M., pastor of the Church of the Immaculate Conception, assisted by Rev. John S. Foley, D. D., the pastor of St. Martin's, as deacon, and Rev. M. Mendalari, S. J., of St. Ignatius', as subdeacon. Rev. Dr. Foley preached an appropriate discourse, explanatory of the Devotion. Immediately after Mass a grand procession was formed, which marched around the Church in the following order: cross-bearer and acolytes, twenty children, with flowers and lighted tapers, sanctuary boys, incense-bearers, the deacons of Mass, and finally, the officiating priest, bearing the Blessed Sacrament. The hymn *Pange lingua* was sung, whilst the procession was in progress, and upon its return to the sanctuary the clergy and acolytes re-entered, and the prescribed litany and prayers were intoned. The Requiem was then placed above the tabernacle of the main altar, and the impressive service closed.

A half-past seven o'clock, P. M., vespers were sung, a sermon was preached by the Rev. pastor, and Benediction of the Blessed Sacrament imparted. The first Mass on Monday morning was celebrated at half-past five o'clock, which was followed by several other Masses, at each of which large numbers received Holy Communion. The *Missa pro pace* was sung at half-past nine, A. M., before a numerous congregation. In the evening, at half-past seven o'clock, Benediction was again given. The Devotion concluded on Tuesday, with High Mass, at half-past ten o'clock, A. M. The different services were well attended, and nearly the entire congregation, which is one of the largest in the city, approached the Sacraments during the Exposition. The musical performances were of the usual excellent character, and greatly increased the splendor of the ceremonies. Prof. Jean Schaefer ably superintended the choir, and Miss Kelly presided at the organ. The altar was profusely decorated with beautiful flowers on each day of the Devotion, and also brilliantly illuminated with hundreds of waxen candles. The interesting occasion will long be remembered by the devout parishioners.

ST. PATRICK'S CHURCH — ANNIVERSARY OF ITS CONSECRATION.

Sunday next will be the twenty-eighth anniversary of the consecration of St. Patrick's Church, in this city. The solemn ceremony was performed by the Most Rev. Samuel Eccleston, Archbishop of Baltimore, on Sunday morning, May 5th, 1844, in the presence of a vast concourse of spectators. The ceremony commenced at seven o'clock, and terminated at about ten, A. M. The Grand High Mass was then sung by Very Rev. Dr. Deluol, Superior of St. Mary's Seminary, during which a magnificent sermon was preached by Very Rev. James Ryder, S. J., Provincial of the Jesuits in the Province of Maryland. Father Ryder again preached at Vespers, in the afternoon. Of all the clergy that participated in the brilliant ceremonies of the occasion, scarcely one remains on earth. *Hoc olim meminisse juvabit*.—*Baltimore Mirror*.

DIOCESE OF SAVANNAH.

DEATH OF A GOOD PRIEST.—Rev. John F. Kirby, of the Diocese of Savannah, died at St. Agnes Hospital, Mount Dougherty, near Baltimore, on the 4th ultimo, aged fifty-two years. Father Kirby was a native of County Kerry, Ireland, but came to America when a youth. He was educated under the care of the lamented Bishop England, and ordained priest by that prelate, in 1844. After being

attached to the Cathedral in Charleston for a while,

he was transferred to Savannah, Georgia, (then in the Charleston Diocese) and when the Rt. Rev. Dr. Barry was consecrated Bishop of Savannah, Father Kirby became pastor of the Church in Augusta, (Ga.) to fill the vacancy caused by the elevation of Dr. Barry to the Episcopate. Besides the duties devolved on him by his pastorate, Father Kirby had missions to serve among the then widely scattered Catholics of Georgia, the duties of which he always zealously fulfilled. To this, the editor of the *Catholic Union*, who had, in 1859 and 1860 witnessed his arduous labors, can bear personal testimony. About five months ago it pleased God to afflict this devoted priest with paralysis, which necessitated his removal to some institution where he might receive proper care. He was taken to St. Agnes Hospital, where the devoted Sisters of Charity bestowed upon him every attention.

There, after twenty-eight years of missionary labor, he was called to his reward. He is among the last of those old priests who, brought up under the care of Bishop England, labored to plant the faith in Georgia, and illustrated the Church there by their virtues. May his soul rest in peace.—*Buffalo Catholic Union*.

DIOCESE OF NEW ORLEANS.

The Easter collection for the Seminary of the Archdiocese of New Orleans amounted to \$3,563. Branches of the Catholic Militant Union of the Cross are being rapidly established throughout Louisiana.

The corner-stone of an Asylum of the Little Sisters of the Poor was laid at New Orleans, on Sunday, the 21st inst., by Archbishop Perche. Hon. Thomas J. Semmes delivered an address in English, and Father Giesen, C. SS. R., in German.

Very Rev. John Flannagan, pastor of St. Patrick's Church, New Orleans, died on the 14th ult. At the time of his death he was in the sixty-fourth year of his age. He was born in Parsontown, and for many years a resident of Kinnity, Kings County, Ireland. After pursuing his theological studies, both in the Old and New Country, he was ordained on the 24th of November, 1847, and was appointed to a curacy at St. Patrick's Church. Afterward, he was called to the pastorate of St. Teresa's, where he remained nine years. In 1866 he was appointed pastor of St. Patrick's, where he remained until his death, which occurred at half-past eleven o'clock, Sunday night, April 14th.

THE CHURCH IN IRELAND.

DIOCESE OF KILLALOE.

RELIGIOUS RECEPTION.—On Tuesday, 8th April, at the Convent of Mercy, Kilrush, Right Rev. Dr. Ryan, Lord Bishop of Killaloe, received the solemn vows of three young ladies, in presence of a large number of their relatives and friends, and several clergymen from the surrounding district—the names of these professed being Miss Mary Spain, only daughter of the late John Spain, Esq., Nenagh, in religion called Sister Mary Philomena; Miss Bedilia O'Donnell, daughter of Mr. O'Donnell, Kilrush, in religion Sister Mary Birkmans; and Miss O'Carroll, daughter of Mr. Patrick O'Carroll, county Limerick, in religion Sister Benedicta.

DIOCESE OF OSSORY.

The Corporation of Kilkenny have presented a congratulatory address to the Rt. Rev. Dr. Moran, on his appointment by the Holy Father as Coadjutor Bishop of Ossory.

THE CHURCH IN GERMANY.

DIOCESE OF COLOGNE.

CATHOLICISM IN GERMANIA.

A correspondent of the *Cologne Gazette*, writing from Boppard on the 23d inst., relates the following incident:

Professor Knoodt, of Bonn, attended divine service today, in the Church of the Carmelites, in this place, in order that he might be present at the first communion of one of his relations, a pupil of the High School. The teacher of religion had addressed the new communicants, and heard their confession of faith, when Professor Knoodt was summoned into the sacristy. He was here requested by the clergyman, Beimoth by name, to leave the church, as being excommunicated, the Mass could not be celebrated in his presence. Professor Knoodt answered that he could not comply with his request, since, by doing so, he would acknowledge himself to be separated from the Catholic Church. He requested the clergyman to put himself for a moment in his place, and he would see why he still considered himself a member of the Catholic Church, in spite of the excommunication of the Archbishop. Professor Knoodt also stated that since he had been excommunicated he had frequently attended divine service at Bonn, without molestation. He dwelt on the scandal that would be given and the insult to himself involved in a public expulsion from the Church, and insisted on the fact that he had been excommunicated by means of a private letter, not with the prescribed public formalities, so that the clergyman had no right to act as he was doing.

All these representations were vain, and at the conclusion of the conversation Professor Knoodt returned to his place in the church. He had mentioned, in the course of the discussion, that Professor Reinke, of Breslau, was also present. After a few minutes the clergyman appeared on the steps of the altar, in black robes, and announced, in a

solemn voice: "Two excommunicated persons are in the church. As long as they are present, I can not proceed to the Holy Sacrifice of the Mass. I therefore hereby request them to depart." A painful silence followed, after which the clergyman again rose from his knees and said: "I hereby, for the second time, request Professors Knoodt and Reinke, who have been excluded from the communion of the Catholic Church, and are here present, to depart." Professor Knoodt, who was kneeling a few paces distant, then asked if he would be permitted to speak a few words to the congregation. He wished to say that he would leave the church, as he was unwilling to disturb the festival of the young communicants, but only on that account. The clergyman replied: "I forbid you to speak a single word." Professor Knoodt then left the church.

THE CHURCH IN POLAND.

DIOCESE OF CHELM.

STRANGE RE-APPEARANCE OF ARCHBISHOP SOKOLSKI.

The *Correspondance de Genève* has received a letter, of which the following is a translation, which it gives on the authority of the writer, who is, however, known to the *Correspondance*, and considered, by that journal, worthy of credence.

A most important act has just been consummated in a diocese under the sceptre of Russia—the Diocese of Chelm, in the kingdom of Poland. The last bishop but one of this diocese died a violent death, in Siberia, the very day of his arrival at the place of his exile. The last bishop, Mgr. Kurienski, after having yielded to the utmost to the exactions of the Russian Government, found himself compelled to resign his See and retire into Austria. The Russian authorities hastened to nominate, as administrator of the diocese, one who had the worst possible reputation, and who daily committed some act of aggression upon the faithful clergy. But still this administrator was not a bishop, and consequently could not ordain the priests absolutely required to fill vacant cures. Last month, however, a bishop arrived at Chelm, under the escort of two officers, and accompanied by two schismatic monks, and the next day he ordained eighteen priests. This bishop was no other than Mgr. Sokolski, who had so mysteriously disappeared from Constantinople, some years ago; who was generally supposed to be dead, but had really been all the time in a schismatic convent at Kiev. After having exercised the office of a bishop (God only knows according to what rite) at Chelm, he was escorted back to Kiev, having performed the service required of him.

THE CHURCH IN CHINA AND JAPAN.

Monsignor Guillemin, Bishop of Canton, has erected two churches upon the Island of Sancian. St. Francis Xavier devoted a portion of His missionary labors to this island, and here surrendered his loving heart into the hands of his Divine Lord. The precise spot where the Saint died has been chosen as the site of one of the churches.

The death is announced of the Rev. Father Monicou, Pro Vicar Apostolic of Japan. The deceased prelate was forty-seven years of age, twenty-three of which have been spent in missionary labors, the latter seventeen years being in China and Japan.

THE CHURCH IN BRITISH DEPENDENCIES.

DIOCESE OF MONTREAL.

On Sunday, April 14th, in the Cathedral of Montreal, his Lordship the Bishop of Birthia conferred the Holy Order of the Priesthood on the Rev. Mr. Meehan, of the Congregation of the Holy Cross.

CATHOLIC MISSIONS IN BULGARIA.

Mgr. Paoli, Administrator Apostolic of this northern region in Turkey in Europe, writes from Bucharest to the *Missions Catholiques* of April 29th—from which we translate it—that his Mission has met a great loss in the death of Father Mariano of Jesus, Priest of the Order of Passionists, who ended his mortal life, after thirty-five years of labor consecrated to the spiritual welfare of the Bulgarians. His death occurred at Belleni, on the banks of the Danube—a town of some two thousand inhabitants. Mgr. Paoli speaks of him in touching terms; of the "purity of his life, his long apostolic labors, and his edifying death."—*Freeman's Journal*.

The *Tribuno*, of Rome, reports that a short time ago, a husband tore down all the holy pictures he found in his house, and told his wife that henceforth her patron Saint should be Mazzini, "the father of the human race." What a fine liberty of conscience is this on the part of the husband, compelling his wife to take Mazzini for her patron Saint!

REPROVE—not for slight matters—for such faults or defects as proceed from natural frailty, from inadvertency, from mistakes in matters of small consequence—for it is hard to be just in such reproof, or so to temper it as not to exceed the measure of blame due to such faults.

DR. THIEL, Canon of Frauenburg, has recently published a pamphlet in which he exposes the designs of the "Old Catholics," and announces his separation from them, and his adhesion to the decree of the Vatican Council.

DR. E. PREUZE, formerly a Lutheran professor of divinity at Berlin, and lately holding a similar post at St. Louis, U. S., author of several anti-Catholic books, has been received into the Catholic Church.

The Catholic Guardian.

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLENTE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week	MAY.	Color.	Office.
19	Su	WHIT-SUNDAY. Vesp of same.	R.	d r d
20	Mo	WHIT-MONDAY. Vesp of same.	R.	d r d
21	Tu	WHIT-TUESDAY. Vesp of same.	R.	d r d
22	We	OF OCT. (Ember Day, Fast) Vesp of same.	R.	s d
23	Th	OF OCT. Vesp of same.	R.	s d
24	Fr	OF OCT. (Ember Day, Fast) In Vesp. com. R.	s d	
25	Sa	OF OCT. Com. of St. Urbanus, P. M., in L. and R. M. Vesp of full. com. of Sund. (Salve Regina at end of office to Advent.)	R.	s d

SATURDAY, MAY 18, 1872.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVALE, AND TO PROPAGATE THEM WHERE IMPURITY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN." (Letter of Pope Pius IX, in 1851.)

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine." (Encyclical of Pope Pius IX, in 1853.)

"Leave nothing untried by which our holy religion and its salutary teaching may more increase in the United States, and unhappy wanderers may return to the safe path." (Letter from Pope Pius IX, to the Prelates of the United States, in 1855.)

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO :

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. Dr. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers which alone can make the new paper a success.

JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

LIBERALISM IN EXCELSIS.

THE CATHOLIC CAUSE IN SPAIN.

The Alta, like a Connecticut showman under the mask of a Castilian grande, affects to be a high authority on Spanish affairs. Quite recently, our contemporary has, on two occasions, reiterated, in its voluminous, if not luminous columns, the assertion that "the Carlists in Spain have been in a hopeless minority for years," and points, with an air of triumph, to the result of the late elections throughout the Iberian Peninsula, wherein, we are told, the Carlists "elected only thirty-eight members to the Cortes, whereas the Radicals elected sixty-two, the Republicans forty-two and the Ministerialists two hundred and one." "To see, therefore," moralizes our contemporary, "an insignificant minority contest an election by force of arms, while other parties exerting greater power acquiesce in it, justly excites the indignation, not only of the Spanish people, but of foreign nations." "The indignation of foreign nations," says the Alta, quite an authority, we dare say, on international comity! For sheer impudence and ignorance, there has been nothing like our high-toned contemporary's judgment on the affairs of Spain since that memorable passage of British history wherein the three impudent tailors of Tooley Street, writing in a garret in the shams of London, decided the destinies of Albion in that wonderful document beginning with "We the people of England." Or, if the Alta's contempt for facts has a parallel at all, it must be found in the prodigious story of *The Bible in Spain*, by Mr. George Borrow, or Signor Lanza's romantic narrative of the *Plebiscite* at the point of

bayonets and daggers in the hands of banditti and *forcats*, under Savoyard control, in the Patrimony of St. Peter.

How the Ministerial majority at the Spanish elections was obtained, the world has heard from that especial favorite of the *Alta*, Senor Castellar himself—no ally, surely, as recent events have proved, of the Carlist party. Says the chief of the Republican faction in Spain: "Opponents of the Ministry were outraged by arrest and imprisonment, the polls were surrounded by the army and navy, the returns falsified, etc., etc." The *Tertulia*, a Madrid journal, opposed, it should be recollect, to Senor Castellar, and edited by an ex-Governor of Downey-like proclivities, reveals how the Ministerial triumph was achieved. It was, in short, a victory of brutal force. In Spain and in Italy, Savoyard tactics are the same. While the soldiery and criminal classes were dragooned to vote for the Ministry, not a fourth of the qualified electors were allowed to approach the polls. An impartial London contemporary, quoting the *Tertulia*, says:

In Spain, every voter—that is, every Spaniard of the age of twenty-five years—is entitled to receive from the authorities, a few days before the polling, a card of votership, and is bound to produce this card at the voting urn. If he has not received his card, he can apply for it in the proper quarter; a proceeding, however, which involves considerable delay. Senor Sagasta instructed the provincial authorities to see that, as far as possible, the qualifying cards reached the Ministerial voters alone. The applications of the Opposition voters, who had been left without their cards, were to be met by the charge of an attempt to vote a second time after a previous voting at which the card had been used. Upon this charge troublesome applicants were to be lodged in gaol until the elections should be over, when their arrest was to be cancelled as merely the result of a mistake. In addition to these two comprehensive schemes, various minor measures for the preservation of the purity of election were recommended—such as creating riots, and imprisoning prominent Oppositionists as the authors, occupying the polling places with gangs of bludgeon-men so as to prevent the ingress of partisans of the other side, and a host of similar strategic contrivances.

During the election, we learn, scenes of violence and fraud were frequent; and at Seville, Cadiz and Malaga, as well, of course, as in the Northern Provinces of the Peninsula, Carlist voters were obliged to adopt the resource of total abstention in view of the overpowering illegality against which they had to contend. The *Alta*, it is to be hoped, is proud of its Liberal, anti-Catholic majority. Our contemporary's flush of triumph is, perhaps, natural under the circumstances; and it is only consistent that the apologist of Savoyard Liberalism at Rome should glory in the triumph of the same cause at Madrid.

Catholics in America, conversant with Spanish politics, will probably agree with us that between the chiefs of the rival Savoyard factions in Spain there is not much to choose. Premier Sagasta, the vulgar victor of the hour, was formerly a lottery-ticket agent, and a fraudulent bankrupt. He is regarded as less Radical in his views than ex-Premier Zorrilla, who is best known as the former secretary, and agent of the founder of the Savoyard dynasty, Prim. Both unprincipled adventurers are enemies of the Holy See and active persecutors of the Church. In contrast with such mean tools of usurpation and fraud, their liberal predecessors in high office—even place-hunters and hacks so low and venal as Espartero, Olozaga, Bravo Murillo and Gonzales Bravo—chiefs of parties during the reign of the ex-Queen Isabella—rise into something like respectability. With Ministers of the Crown like Leopold O'Donnell, Ramon Maria Narvaez, Xavier de Isturiz, and even Sartorius, they can not, of course, be classed. They find their type in scoundrels of the stamp of Mendizabal.

That for the present, at least, all hopes of a successful Carlist rising are over, can not be denied by those who, with ourselves, have, during many troublous years, studied the signs of the times in Spain. Like the insurrection of the stalwart Catholic yeomanry of the Northern Counties of England in the reign of Queen Elizabeth, and the Wexford rising of 1798 in Ireland, the recent movement in Spain was confined, for the most part, to only a part of the country—Catalonia, Navarre, and the Basque Provinces, though the popular agitation was not altogether unfelt in Galicia, Aragon and the Two Castiles. Nor is it improbable that, with a capable commander, and with troops so brave and tenacious of purpose as those of Northern Spain when armed and properly led, the conflict might be resumed successfully in the fastnesses bordering on Alava and Guipuzcoa. In no part of the Peninsula is the alien dynasty popular. And it may be questioned whether Don Fernando, the ex-King of Portugal, to whom the crown was offered after the flight of Queen Isabella, or even Prince Leopold, of Hohenzollern-Sigmaringen, whose candidature helped to kindle the war between France and Prussia, would not have been more acceptable to the Spanish nation. The selection of the Duke of Aosta, the second son of the excommunicated Robber-King of Piedmont, was the least satisfactory that could have been made. Save, perhaps, another aspirant for the throne of the Catholic Kingdom, the Duke de Montpensier, no scion of royalty pos-

sessed less claims to Spanish homage than Don Amadeo. To the popularity alone of his wife, daughter of the late Prince del Pozzo della Cisterna and of the Countess de Merode, a near relative, as we have intimated in a former number of THE GUARDIAN, of the indomitable ex-Minister of War at Rome, is due the comparative safety of the Savoyard Pretender at Madrid.

Of Carlos Septimo, better known as the Duke de Madrid, it is enough to say that, as the great grandson of the brother of Fernando Septimo, so cruelly wronged by the unscrupulous sticklers for Liberal Constitutionalism, he is entitled, by the laws of Spain to the throne of his ancestors. Whatever may be the fate of the fugitive prince, the enemies of his rights may rest assured that the holy fire and immortal glow of Iberian loyalty to the Holy See—the olden glory of the Catholic Kingdom—will never be stamped out.

GOLDEN WORDS FOR THE GOLDEN STATE.

THE VOICE OF THE VICAR OF CHRIST.

If the newspaper press is the intellectual life of the nineteenth century, Catholic journalism, vivified, from time to time, with the immortal fire conveyed in the accents of the Sovereign Pontiff, may be truly styled the soul, or nobler part of current literature. The great leader of Free Trade, and the most distinguished political economist of his day, Richard Cobden, once declared, amid the cheers of the House of Commons, that a single number of that mirror-like reflex of English public opinion, the *London Times*, was worth more to the present generation than a volume of Thucydides. With how much greater interest must Catholics, worthy of the name, regard their imprisoned Spiritual Chief's utterances of Apostolic love, in whose calm depths the holy and the pure alone are mirrored, and which, to paraphrase the thought of the Greek dramatist, though shapes of ill may hover o'er their surface, glide in light, and take no shadow from them. Indeed, it is not too much to say, what the patristic eloquence of St. John Chrysostom was to the meretricious glare and flimsy sophistry of Byzantium, the words of the holy and illustrious Pontiff, Pius IX, are to the ephemeral history of the age in which we live. With this view, which is shared by the faithful throughout the world, we purpose to publish, from week to week, the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican. Such a work—to us a labor of love and heart-felt loyalty—is, at an era like the present, when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic journalism. And to carry out this object, THE GUARDIAN, true to its mission, hopes to be enabled to make arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain, and Italy, which will be translated in this office, in addition to special correspondence from the Pontifical Capital.

To the Roman journal, *La Voce della Verita*, of April 14th, we are indebted for the annexed most interesting account of the Benediction of the Nations, by his Holiness, the Pope, at the Vatican. Amongst those present on the memorable occasion, were the Roman Princes, whose ancestry is lost in the twilight of fable, and all of whom, with one base exception, have been faithful to their august Sovereign, now morally in chains. In addition to the Roman nobility of the highest class present to offer homage to the Holy Father, were the representatives of aristocratic houses, from all parts of Europe, headed by the Duke and Duchess de Granada and the Countess de Villavicencio and son, from the Catholic Kingdom:

To-day (April 13th) were assembled in the Hall of Consistory about four hundred strangers, of both sexes, and we may well say of almost every nation of Europe. It was just that after Rome, at least, by means of a great part of its children, had expressed its sentiments in this dear and glorious anniversary, so should the Catholic world. . . . It is impossible to give the names of all those present.

The Holy Father entered the Hall of Consistory about midday. Having taken his place on the throne, Count Spiegel de Diesemburg, having rendered homage, read a noble address in the French language. His Holiness replied with an affectionate and serious discourse, which we give with the utmost fidelity:

"Successor of the Prince of the Apostles, St. Peter, unworthy vicar of Jesus Christ, I would that God should, to-day, work in me the miracle that was wrought in St. Peter, that with one sole language I might be understood by so many people from so many different nations. But if all do not understand the words which fall from my lips, all may read them after they have fallen from my lips. And since you are here as the representatives of the Catholic world, I may tell you, so that you may have a reciprocal communication, that the day of Sunday is fixed upon by me in every month, in every year, and in the days and months which God will concede to me yet to remain on this earth, for offering the sacrifice of the altar on that day for all the Catholic souls which are scattered over the face of the earth."

"And since you ask a benediction of me for all these Catholics spread over the earth, I will give you this benediction, and in the best possible mode I will enumerate the parts where my benediction will go."

"And I will invoke, first of all, a benediction on the

place most remote from us in Europe, which is Portugal, and I will say that I ardently desire the benediction of God upon this country, because the people are good; because the people are eager to know the truth. This is not the place to say it, this truth is frequently destroyed. What I may say is, that even the kingdom groans under the tyranny of the fiercest Free-masonry; and it is on that account we should particularly pray for that kingdom.

"I will pass to Spain, and I bless this nation eminently Catholic—this nation which has produced so many saints to the Church, so many saints amongst whom were many examples of extraordinary mortification. We are living in an age, dearly beloved children, in which this mortification is ignored, in which this mortification is not desired of many. I bless this land, then, blessed formerly by God and sanctified by the example of so many saints, as I have said.

"But this Spain, which is already for twelve lustres (sixty years) under the burden of human revolutions, and in the midst of these revolutions false principles enter on every side, which I hope will never triumph, for they will always find a Catholic heart in that people to oppose all the villainies of the impious.

"I come to France, I bless this country inhabited by so many generous souls, this country which has known in a thousand ways how to provide for the wants of human society, by so many pious works, all tending to the good of body and of soul. Ah, this France! which has interpreted so well the sentiments of Vincent de Paul, and which, in a thousand ways, has come to the aid of the ignorant, to instruct them in the principles of the true faith and religion against impiety, sometimes at the bed-side of the invalid to relieve him in his sorrow, sometimes applying itself to combat immortality, in order to be able, under the shadow of St. Francis Regis, to unite in holiness that which was united in impurity, and in doing many holy and good works which it would be too long to enumerate here. This France I bless and pray for, that this nation may go in unity and concord. I pray that certain exaggerated parties, on one side and another, may forever disappear.

"There is one party who fears the influence of the Pope too much; and this party should recognize that without humility no party rules, according to justice (marks of approval). There is a party opposed to this, which totally forgets the laws of charity; and without charity we can not be truly Catholic. Then to the one I counsel humility; to the other I counsel charity; to all, union, concord, peace, in order that, they united in a serried and valiant phalanx, may combat also, in France, unbelief, impiety, the love of unjust gain, which would make new ravages to the detriment of justice and truth.

I bless Italy. Poor Italy! I bless this land of which it was said, many years ago, that it was the land destined

"Servir sempre o vacitare o vinta."

—to serve always, whether conqueror or conquered. Well, even now, it proclaims itself a nation adapted to fill a great part in the congress of the world, and yet is this Italy free in our days? And the oppressions which are carried on in it, are not they chains? and that tribute of blood which is asked for, does not it form chains? and that number of young men consecrated to the Temple and the Church, dragged away from the Temple and the Church, does not this form chains? And we ourselves have seen youths called to military service, substituting the musket for the ashsab, the sword for the maniple, and for everything else hardships and tyranny, which proves that Italy, even now, is neither conqueror nor conquered, but always a slave to the passions of others.

"I reach Germany, and I pray God that this country, affected to-day by the purpose of the anti-Catholic spirit; this country, affected to-day by an ambitious spirit, may keep firm, may keep constant, may keep in such a way as we have admired up to the present, both in the clergy and in a part of the people. It is a necessity, in all places and in all kingdoms, to obey him who commands, but also to speak respectfully and to speak the truth; and when falsehoods are proclaimed, it is necessary to confute them, even in the presence of opposition the most horrible.

"Let us pray, then, that God may continue to give force to the German Episcopacy, whereby they may be enabled to maintain the rights of God, of the Church, and of Society. Let us pray for the conversion of the foolish persons who call themselves *Old Catholics*, because they introduce into the Church old errors, confuted thousands of times.

"Let us pray, in fine, for all the other kingdoms of Europe; let us pray for the Austrian Empire, which has so much need of our prayers; let us pray for Belgium and for Bavaria. This Belgium, a little kingdom, but so well disposed to the Holy See, I bless particularly, and I hope it may not change what it possesses to-day.

"I bless Bavaria, and I hope that the *oldness* (*vecchiaia*) of certain people may be converted to youth by the sound principles of truth and of religion.

"At the same time, I recommend to God, I bless the Catholics of Ireland, of Poland, of Holland and of all Europe. I bless the Catholics of the East; I bless them specially, and I pray to God that He may remove from me the bitterness which I experience at present from Constantinople, on account of fatal schism; that God may give them, also, peace and union.

"I then let all be in concord, all united in circles of charity; circles which take care of Catholic institutions; circles which are occupied with the sanctification of festivals; circles which are occupied with proscribing bad books; let all be in concord and in union to fight the battles of the Lord—not with sword, nor with cannon, nor with musket—but with faith, with the arms of justice and with the word of truth.

"May God bless you, and may God grant that you carefully guard these sentiments in your hearts. I raise my hand and I bless in your persons the whole world. I bless you, more particularly, who are in the presence of the unworthy Vicar of Jesus Christ; I bless your families; I bless your affairs, your interests, in order that they may be prosperous and blessed by God; I bless your countries; I bless you now, and I pray that the Lord may bless you all at the hour of death; *in hora mortis nostrae adiuva nos Domine*—at the hour of our death help us, O Lord. At the last hour, at death, may God bless you, and may your souls really be consigned into the hands of God, where you may be made worthy to praise Him, to bless Him, and to consecrate yourselves to Him for all eternity.

"*Benedictio Domini*," etc.

In the Allocution of April 12th, the anniversary of the return of the Sovereign Pontiff to his States, from his Neapolitan exile, his Holiness delivered the following words from the Papal throne, in the Hall of Consistory:

Each day aggravates the affliction that the events of the 20th of September, 1770, brought to us, and each day the fatal consequences of the attempt appear more cruel. But

it is a great encouragement and consolation to me to observe all these proofs of affection which all the good Romans give to me. Yes, this fidelity and this attachment which the most numerous and the better part of Rome show to me, this ardor with which they labor to prevent the greatest outrages, and to keep the torch of faith and charity alive in the midst of darkness; all this, I repeat, increases my force and consoles my heart. Thus the more industrious are the wicked in corrupting and destroying, the more do the good devote themselves to save and edify.

This beautiful attitude which you have taken has awakened not only in Rome, in this illustrious city, the seat and centre of the Christian faith, and of the government of the whole Church, but it has awakened throughout all Italy, and, I may say, throughout Europe and in the whole world, a noble rivalry in the design of opposing the outbreak of evil, with every force that Christian charity can dispose of. Yes, this Italy itself, although partly corrupted by the money of spoliation and by the artifices of falsehood, yet maintains herself, as well as the majority of her sons, even faithful to the Holy See and to the duties imposed upon her by the defense of God and His Holy Church.

It is my ardent desire that all the good may be united together, because the concord of the good is necessary, if we wish to prevent the deadly effects of the accord of the bad. Union is what is dearest to the heart of Jesus Christ. We observe that when Magdalene presented herself alone, after the Resurrection, to water with her tears the feet of her Saviour once again, Jesus almost repulsed her and put her back by a refusal. But when the women assembled and presented themselves before their risen Lord, they merit hearing the first, that gentle salutation: *Ave, all hail.* Blessed souls who have taken such part in my passion and in my sorrow, approach to my feet and satisfy your piety, and the holy women stopped to satisfy their piety and kissed these divine feet, which always walked in search of rebels and sinners; they kissed these feet which passed through Galilee and Judea, sowing the seed of redemption to the human races; they kissed these feet which were pierced upon Golgotha, and whence flowed the torrents of grace and of love which were the salvation of the world.

And now, most dear sons and daughters, I raise my poor hands over you, supplicating the Lord to give you every most desirable good. But above all, I invoke upon you the spirit of force, which shall make you courageously proclaim the rights of the Church and maintain the cause of justice. Do not fear the impious, for they are those who should tremble much more than you. Being uncertain of their last end, whilst you are assured of the protection of God and of His saints.

May this benediction of God descend upon your souls, upon your families, upon all that you hold most dear. May it keep you faithful to God, may it render you happy in time, and may it be the grace by means of which you may go to praise God for all eternity. "Benedictus Dei," etc.

CATHOLIC ORGANIZATION.

The moral uprising of the Catholic community throughout the world may well be called a genuine movement. The latest mail despatches from the Eternal City mention that it has been determined to hold a general congress of Catholic Societies in some city of the Peninsula not yet named. His Eminence Cardinal Trevisanato, Patriarch of Venice, will, it is stated, be the President of the first "Catholic Congress of Italy," and that illustrious Prince of the Church has, it is added, written to the Holy Father asking his Benediction upon the enterprise, to which his Holiness has graciously forwarded a characteristic reply, full of tenderness for his faithful children. Already, we are informed, "The Association of Catholic Youth" in Italy numbers more than fifty branches.

The intelligence from New York of the progress of Catholic organization in the Empire City is also most gratifying. In that great Catholic centre, the first joint-meeting of the Council and Parochial Committees of the metropolitan circle of the Catholic Union was held recently in St. Francis Xavier's College. The platform of the splendid Jesuit Institute was, we learn, "occupied by a large number of distinguished divines, and the audience was large and enthusiastic." From the New York *Herald's* report of the meeting we take the subjoined details:

The Right Reverend Bishop Lynch, of Charleston, spoke of the benefit which would accrue to the faith generally by the action of the Union—its members were all of one mind and one heart in religion, and if they stood shoulder to shoulder, their efforts could not fail to be crowned with success. He said that it was specially appropriate for this country—this land of liberty, where there was an absence of anything like governmental influence in religion—to endeavor to resuscitate the Church. She had received a severe blow; but her sons should restore her to her home in the Eternal City, and she should rise greater and more glorious than ever.

His Grace Archbishop McCloskey said that the chief inducement he had received to attend the meeting was his great desire to meet face to face the members of the committees of the Union. He was glad to hear such favorable reports of success; it was cheering to find such a warm and zealous and true Catholic spirit of union in the hearts of the people—such laudable, filial devotion to the great Head of the Church. Loyalty to the Holy Father was absolutely necessary for the welfare of the faith; Pius IX must be restored to his rights in the See of Rome, or there would be dissolution. His Grace proceeded to state that it was a wonderful dispensation of an all-wise Providence to allow His Church to be persecuted—the Head of that Church—for the attention of those who were growing cold in the service, would be warmed and quickened into new activity by seeing the danger in which their cherished religion was placed, while, in the end, it would rise triumphant. The learned Archbishop's remarks were warmly applauded, and after a benediction had been pronounced, the audience dispersed.

We glean from the New Orleans *Morning Star* of May 5th that officers for the Parochial Sections of the Catholic Militant Union of the Cross in the Crescent City have been appointed by the Council with the approbation and according to the desire of His Grace the most Rev. Archbishop Perche.

Among the most active members of the New Orleans organization are the Very Rev. Father Journeau, S. J., and the Very Rev. Father Duffy, C. S. S. R., whose names are held in honor among all denominations in the South.

We have received the first number of the *Catholic Review*, a weekly newspaper, published at Brooklyn, N. Y. The projectors of the latest Catholic paper point out the growing necessity of additional Catholic journals, and the unfriendliness of the secular press. According to the *Review*, there are in America at least 4,800 journals, of all kinds, whose influence is exerted almost entirely against the Church. Save a few weekly papers, devoted to our cause, there are none controlled by Catholics. Catholics, the *Review* contends—and, we think, justly—have the remedy in their own hands. They can use their enemy's most powerful weapon, and create a journalism and literature of their own. That Catholics are "bound, by the mission of their faith, to diffuse the truth, of which they are the depositaries," and that, "in doing this, there are few agencies at their command like the newspaper which propagates opinions among those who never enter a Catholic church or address a Catholic priest," we fully agree with the *Review*. Judging from the first number, the articles of which are truly Catholic in spirit and well written, the *Review* bids fair to surpass many of its contemporaries in the race of popularity. Of one thing we are certain, that, like the old Roman, if not destined to command success, the *Review*, like THE GUARDIAN, will do more—it will deserve it.

THE first number of a new Catholic weekly publication, entitled *The Catholic Union* (Buffalo) is to hand. The journal in question is the official organ of his Lordship, the Right Rev. Bishop of Buffalo, and promises, under the editorial management of Mr. J. E. Burke, to be a credit to Catholic journalism.

ST. MARY'S CATHEDRAL FAIR.—The Ladies' Fair, to liquidate the debt of St. Mary's Cathedral, at Platt's Hall, has, we are happy to learn, proved a brilliant success. The booths and flower-stands, decorated with rare taste and elegance, as well as tables loaded with beautiful and costly articles, present a rich feast of color, charming to the eye. New attractions are being added daily to the list of those already on exhibition. Alper's Metropolitan Band is in attendance at the Fair, to add a final charm to the scene of enjoyment by means of music's delicious swell. The Fair will continue through the week, closing on Saturday night, "when the articles remaining unsold will be raffled for, or sold at auction." The attendance will, doubtless, be large, in honor at once of the main object of the Festival, and of the ladies who have kindly devoted all their energy to make it a success. Up to the present the receipts have, we understand, been very satisfactory. Twenty years having elapsed since the Cathedral was favored, with a benefit of this kind, it behoves all Catholics to patronize the Fair.

THE NEW SPANISH PAROCHIAL CHURCH.—Just as we go to press we have received a programme of a dramatic entertainment that will take place, at 8 o'clock, on the evening of May 18th, at Maguire's Opera House, entitled *El Medico a Palos*. In addition to the dramatic representation and other sparkling novelties, a Grand Overture by Verdi, arranged for the piano, will be executed by the gifted and accomplished Senoritas Guadalupe and Clotilda Herrera. All who love the art cultivated by Lopez de Vega and Calderon—the greatest dramatists the world has ever known—will attend on the occasion. The *Dramatis Personae*, we may add, are amateurs of distinguished talent. As the entertainment is given to raise funds for the erection of a Catholic Church in this city, Catholics of every nationality are bound to co-operate with the *beneficiaries*. To Irish Catholics it is hardly necessary to suggest that the adopted country of the O'Donnells, Blakes, O'Reillys, Walls and O'Neill's, has peculiar claims upon their sympathy and generous feeling.

THE readers of THE GUARDIAN will be glad to learn, that the Rev. Father Kaiser will deliver a lecture, in English, at seven o'clock, p. m., May 19th, in the Church of St. Boniface, Tyler Street, above Jones Street. The subject of the Rev. Father's lecture will be, "Will the three dark days come?" or, *Critical Observations on Ancient and Modern Prophecies.* The same lecture will be given in German, on the following Sunday evening. Father Kaiser's theological attainments are well known, and we entertain no doubt that his lectures will prove deeply interesting to Catholics. Admision, \$1.

FATHER MONSABRE has terminated his course of sermons at the cathedral of Notre Dame. The Archbishop of Paris was present at the last, and complimented the preacher on his success.

In reply to numerous correspondents in the East, we beg leave to state that copies of the Rev. Father Gleeson's masterly work entitled *The History of the Catholic Church in California*, printed by A. L. Bancroft & Co., may be obtained on application to the Rev. author in this city. As a standard authority on matters ecclesiastical in this Province, Father Gleeson's work takes rank, in a literary way, with Dr. Lingard's *History of the Anglo-Saxon Church*.

MISSIONS.—The Rev. Father O'Neill will commence a mission at Stockton on Sunday, May 19th, and the Rev. Father Buchard, S. J. has left San Francisco to give a mission at Salt Lake City.

Reviews.

THE ROSARIAN. LONDON: Burns, Oates & Co.

This is the monthly organ, *far excellence*, of the Holy Rosary Confraternity in England. It is admirably written, and, in proof of the excellence of the periodical, we have marked some most interesting extracts therefrom, which shall appear in the next number of THE GUARDIAN. The ROSARIAN is for sale by C. Bateman, Catholic Book-seller, 203 Kearny Street, corner of Sutter Street.

THE FOUR GREAT EVILS OF THE DAY. By Henry Edward, Archbishop of Westminster. Boston: Patrick Donahoe.

The illustrious son of St. Augustine, Bishop Doyle, of Kildare and Leighlin—the most eminent prelate of the Irish Church, in an age prolific of great men like the saintly predecessor of His Eminence, Cardinal Cullen, in the See of Dublin, Archbishop Murray, the last and most distinguished student in Ireland of the world famous University of Salamanca, and the Archbishop of Tuam, the glory of Maynooth, happily still living, not to mention many others—declared that Father Robert Manning's *Case Stated* seemed "to have been written at the foot of the crucifix." Of the work before us the same might, in truth, be said. It is, throughout, replete with a spirit of prayer, often—perhaps from the very nature of its theme—mournful, but calm and beautiful always. In point of style, the work is worthy of Archbishop Manning's reputation. Oxford has ever been the *alma mater* of rhetorics and logic; and it is not too much to say that, with the exception of Dr. Newman and Premier Gladstone, the great English University has produced no more eloquent master of exposition than the Archbishop of Westminster. To the three great masters of English eloquence, within our time, Newman, Gladstone and the late Lord Macaulay, Dr. Manning may, indeed, be pronounced inferior; but to them only among Englishmen of this generation. To Cardinal Wiseman, Archbishop Manning is as superior in point of style, as a speaker and writer of nervous, masculine English, as the Cardinal was superior to all his contemporaries in Oriental attainments and European philology. The genius of the first Archbishop of Westminster may be compared to a vast temple of divine worship beneath the blue skies of Italy, glowing with masterpieces of color of every school, and rich with jasper, marbles and mosaics; that of his successor, to a Gothic Cathedral, in the heart of England, the severe, wintry grandeur whereof is relieved by the light that streams through stained oriels. A native of Seville, whose sumptuous, if sombre, Cathedral is, as Spaniards say, the *maravilla* of Southern Europe, the great Cardinal, with all his love and admiration of Roman and Florentine art, was, at times, like the architecture of the beautiful city of his birth, somewhat Saracenic in form and style. Of the loveliness of Morisco architecture, most Americans have formed some dim conception from the vivid sketches of Washington Irving, in his work on the Alhambra of Granada. But, while racy, like a true Sevillano, of the perfumed orange groves and Moorish *patis* of the chiefest city of Andalusia in ages long past the seat of the pomp and splendor of Islam Cardinal Wiseman was eclectic in his tastes, and, to borrow Lord Bacon's thought, made the learning of the universe his province, and subjugated well-nigh all languages, sciences and arts to the might of his Imperial mind. Withal, as a master of English and of that pellicid rhetoric and keen logic—the fruitage of Eton and Harrow scholarship and of Oxonian culture—he may, as we have already intimated, be pronounced inferior to his illustrious successor in the Primacy of England.

The work before us consists of "Lectures on the Revolt of the Intellect against God; the Revolt of the Will; the Revolt of Society, and the Spirit of Antichrist." Affirming, in the first lecture, that the revelation of faith is the illumination of the Divine reason poured out upon the reason of man, and that it is no discovery which the reason of man has made for himself by induction, or by deduction, or by analysis, or by synthesis, or by logical process, or by experimental chemistry, but a

discovery of itself by the Divine Reason, the unveiling of the Divine Intelligence, and the illumination flowing from it cast upon the intelligence of man, how, asks Archbishop Manning, can the illumination of the faith diminish the stature of the human reason? How can its rights be interfered with? Is it not the fact, that the human reason is perfected and elevated above itself by the illumination of faith? His Grace says:

There have been three periods of the human reason in the history of mankind. The first period was when the reason of man wandered alone, without revelation, as we see in the heathen world, and most especially in the two most cultivated races of the heathen world—I mean the Greek and the Roman. The second period was that in which the human reason, receiving the light of revelation, walked under the guidance of faith; that is to say, by the revelation of God of old to His prophets, and by His revelation through the incarnation of His Son in Christianity. Lastly, there is a period setting in—not for the whole world, not for the Church of God, but for individuals, races and nations—of a departure from faith, in which the human reason will have to wander once more alone, without guide or certainty; not, indeed, as it did before, but as I shall be compelled, hereafter, to show, in a worse state—in a state which is, in truth, a dwarfing and a degradation of the human intelligence.

The first state, then, in which the reason of man wandered, without revelation, was the state of the heathen world. They had no knowledge of God, except by an obscure tradition, which came dimly from the beginning. But the condition of the human reason, under faith, is an elevated and a nobler state. No man can read the Old Testament—the Book of Psalms, the Book of Proverbs, to say nothing of the prophetic books of the Old Testament—without perceiving at once that, in the most elaborate literature of Greece and Rome, there is nothing which, for intellectual elevation, refinement and power, is comparable with them. When we come on to the period of Christianity, I may say, in one word, that the history of the progress and the perfection of the human intellect is the history of Christianity itself; and that Christianity has elevated, cultivated, developed, invigorated, and perfected the human intellect. Apart from all hopes of eternal life, and in its mere effect on this world, upon man as man, as a rational being, faith has been his elevation. Lastly, we come to that period of which it is my purpose now to speak. St. Paul, writing to the Thessalonians, says: "Be not easily moved from your mind, nor be frightened, neither by spirit nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand;" because, he says, that it shall not come "unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped." (2 Thess. ii, 2, 4.)

Now, I am not going to enter into the question of when that day will come; that is not a part of the message committed to me. Neither am I going to enter into an exposition of unfulfilled prophecies about the man of sin. But out of this epistle I take one word and one idea. Before that day comes there shall be "a revolt." Now, revolt means a rebellion, a rising, a casting-off of obedience, and the erection of a self-constituted authority in its place. I will try to bring before you the signs and marks of this rising, or revolt of the intellect of men that were once Christians, and to show that the intelligence of Christian nations has, in these last ages, begun to manifest the phenomena and signs of a departure from faith, which, though it can, in no way, affect the immutability, stability, and imperishable certainty of the revelation of truth, any more than blindness can cloud the sun at noon-day, nevertheless shows that there is a current carrying the minds of men away from faith in Christ and in God into the darkness of unbelief.

There exists, at this day, and there has existed, for two centuries, a certain number of men—few indeed—who profess themselves to be Atheists, or not to believe the existence of God. I am sorry to say we have among us a certain number of such men, who, by their speeches and writings, profess this, which I must call not only a blasphemous, but a stupid impiety. I call it stupid for this reason. A man, whom Englishmen are fond of calling the greatest philosophical intellect that England ever produced, in one of his essays, has used these words: Quoting the Book of Psalms, he says, "The fool hath said in his heart, there is no God." It is not said, "The fool hath thought, in his heart," that is, the fool did say so in his heart, because he hoped there might be no God. He did not say it in his head, because he knew better. And this explanation is exactly what the Apostle has written, speaking of the ancient world: "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power, and also divinity; so that they" (that is, the nation who know not God) "are inexcusable; for, professing themselves to be wise, they became fools." (Rom. i, 20, 22.) And he goes on to explain the reason of it: "as they liked not to have God in their knowledge," they had no love, no liking for Him; there was no moral sympathy with His perfections of purity, justice, mercy, sanctity and truth. These things were out of harmony with their degraded nature, and, because they had no love to retain this knowledge of a pure and Holy God, therefore their intellects were darkened. And yet, notwithstanding all this, who, not knowing God, and not glorifying Him as God, worshipped and served the creature more than the Creator, these were not Atheists. So far from it, they were Polytheists; they believed in a multitude of gods. So profoundly rooted in human nature was a belief in God, that when they lost the knowledge of the one only true God, they multiplied, for themselves, a number of false Gods. The human mind was incapable of conceiving the perfection of the one only true God, and it divided the Divine idea into a multitude of gods; but it was so profusely and instinctively filled with the notion of the existence of God that it multiplied God, instead of rejecting His existence. The heathen world, therefore, is a witness and a testimony to the existence of God. It becomes superstitious, credulous, anything you will, but atheistic it could not be.

How, then, has it come to pass that men, in these last times, after receiving the illumination of the faith, and knowing "the only true God, and Jesus Christ whom He has sent," knowing Him in His perfections, in His attributes, and by His works and grace, that they should have fallen lower, I must say, that even the heathen world; that they should have come to deny the very existence of God?

(To be continued.)

MANY towns in Tipperary have been visited by Internationalists, whose tour has proved a signal failure everywhere in Ireland.

Spirit of the Press.

ROSES OF IMMORTAL BLOOM.

FLOWERS THAT SHINE LIKE STARS.

Among the many means of mere devotion which serve to excite the Catholic heart to a deeper and more substantial piety, there is none, perhaps, more excellent than the Rosary. Introduced, at least, in the form in which we now practice it—nearly six hundred years ago, by the great St. Dominic, it spread rapidly among the nations. It became a great favorite with all genuine Catholics. Heresy was spreading desolation in the persons of the Albigenses; but the deadly smell of this rotten carcass was destroyed by the beautiful odor of prayer, which has been beautifully and justly named the crown of roses. The beads were found in the palace as well as the hovel.

Great saints have been daily strengthened by the pious recitation of the Rosary. Great doctors, learned in the sciences, have closed their books to give one sweet quarter of an hour to its performance. Noble bishops have forgotten, for a brief space, the mitre's weight, under its pleasing influence; zealous priests have snatched a short space from their labors, so as to be numbered as faithful workmen in its practice and promulgation. The humbleness, and ancient religieuse, have each found, in its faithful use, a balm for many a tired and weary hour, a strong buckler against many a temptation, a great well-spring of joy, when despondency seemed ready to break the heart. One of our greatest bishops, one who shone a very star in the firmament of the American hierarchy, passed softly away from earth, and when discovered, there was the "Rosary" twined in faith and blessed hope around his aged hand. So simple that the tender child can master it in a few minutes; yet so grand that the deepest and most erudité recognize in it an epitome of wonderful mysteries.

You can hardly believe this, yet this is a fact. It begins with the "Creed," and what is the creed? An abridgement of all Catholic doctrine. It continues with the "Our Father," the most beautiful of all prayers. It goes on with the Hail Mary, revealed by God and introduced by His Church. It closes with the invocation of the most august Trinity. Here we see mystery to crowd on mystery, and all combined in honor of the Mother of God, which praise all reflects back to its original source—God—from whom comes every good and perfect gift.

We might trace the Rosary, or crown of roses, back age after age, until the fourth century. We love to linger around these old traditions. They show us how simple and innocent were the hearts of the early Christians. They show more: that the Church uses all things, even the most minute, for the greater honor and glory of God. They display still more the eagerness with which the children of the Church love to give honor to whom honor is due.—*Pittsburgh Catholic.*

A PROTESTANT EDITOR ON GAVAZZI.

The New York *Daily Star* is edited by a Protestant, one who is a devoted admirer of Henry Ward Beecher. The recent arrival of "Father" Gavazzi in New York, gives him an opportunity to speak his opinion as to that worthy. Here is what the *Star* says:

Gavazzi's arrival in New York has not created the sensation which his patrons anticipated. Gavazzi is now about 64 years of age, and his career has been neither brilliant nor honorable. In his young days his friends entertained high hopes of his future success, but their most sanguine expectations ended in bitter disappointment. When raised to the dignity of the priesthood, he concealed for a time his real motives and character. On the elevation of Pius IX to the papal chair in 1846, Father Gavazzi assumed the character of a patriotic priest in Rome. His words deluded some of the papal ministers into the belief that religion and patriotism inspired all his actions. He delivered the funeral oration of the Italians who had fallen at Milan, and denounced Austrian despotism. When the Holy Father recalled the Roman legions from the walls of Vicenza, Gavazzi, who accompanied the troops to that place, passed into Tuscany, from which he was expelled on account of his inflammatory harangues.

He then began to denounce the Pope and the temporal power. At Bologna, he joined the revolutionists, but was arrested by order of the chief minister of the papal government and sent to the prison at Cornetto. After the lapse of a week, the Pope, whose clemency to the revolutionists only encouraged their audacity, released Gavazzi. When Rossi was assassinated and a republican government established at Rome, Mazzini and his confederates seemed to take a special delight in honoring the renegade priest. The triumph of the French arms, however, and the Pope's return from exile, compelled Gavazzi to leave the City of the Seven Hills, and to pursue his vocation in some other place more congenial to his tastes and more calculated to patronize his fanaticism. He visited England, where he won the golden opinion of the bible societies. When papal superstition was his theme, Exeter Hall brayed and the Bible Association roared with delight.

His English friends encouraged him to write his autobiography, and graciously yielded to their flattering entreaties, the modest Gavazzi, in 1851, gave his precious memoirs to the world. They excited curiosity for an hour, and sank into merited oblivion. Even his enthusiastic admirer, Garibaldi, if fame says true, was seized with a fit of laughter which lasted for several minutes, when he read the first chapter of the still-born biography. After having explored England and Scotland, he came, about twenty years ago, to this country. His anti-papery lec-

tures in New York could not create the least excitement, and the great power of Archbishop Hughes gave almost a death-blow to his coarse invectives and harmless wrath against the Catholic Church. The gentle fathers of Know-nothingism could derive no assistance from his advocacy, and it was only when he went to Canada, the Orangemen, for a moment, to relish his denunciation of Babylon and priestly power. In Montreal, his presence outraged the feelings of the Catholic population, and his inflammatory language excited a riot which necessitated the Hon. Charles Wilson, mayor of the city, to call out the military. The 26th Regiment, under the command of Major Hogarth, responded to the Mayor's call, and fired on the people as they were leaving the church. Twelve innocent persons were killed, and so intense was the outrage which the unnecessary slaughter excited in Montreal, that the regiment had to leave the city a few days subsequently. In Quebec, Gavazzi was mobbed in a church, and he barely escaped with his life by knocking down a few of his aggressors with a stool which stood near the pulpit in which he poured forth his maledictions on the Pope. Having left Canada, he returned to England, where he continued his harmless crusade against the Pope. In 1860 he joined the Italian forces, and accompanied Garibaldi in the expedition to Palermo. His subsequent history is of a piece with his previous career.—*Catholic Union.*

THE PRUSSIAN GOVERNMENT AND THE CHURCH.

The last of the vexatious measures against the Church in Prussia—which a correspondence in the *Voce della Verità* attributes to a quasi-reconciliation between Prince von Bismarck and the Masonic interest represented by the Crown Prince—has been the removal of about 60 ecclesiastics in the Polish provinces from their posts as inspectors of schools. The Bishop of Hildesheim has directed the clergy of his diocese to retain the inspection of the schools, at least, provisionally; adding, that if the position becomes practically untenable, and it is impossible to reconcile the divine law with human legislation, "we shall have to endure the grief of withdrawing our co-operation, and abandoning a field of labor which the Church has cultivated with so much love and so many sacrifices." The Bishop's answer to the inquiry respecting the effects of excommunication is not yet made public. In the meantime, a Freemason has been expelled from his lodge for disobedience to the supreme lodge. The cases are parallel enough, but we do not hear that Herr Falk has objected to excommunication when fulminated by this tribunal. The President of a Catholic club has also been prosecuted, because, on the suppression of the club, it appeared from the archives that this club, with many others, joined in the address last year to Cardinal Antonelli, protesting against the calumnies contained in a pretended "Biography" of his Eminence. The Central Committee, the court decided, had become a political association by the fact of propagating this address, and the particular club in question, by entering into communication with the Committee, had violated the law, by communicating with another political association similar to itself. If we are to believe the *Standard's* Cologne correspondent, the Government, is by no means so certain of ultimate success as it was a few weeks ago. The Conservative party are becoming suspicious, and if it becomes apparent that Government is not only acting against the Catholics, but throwing itself into the arms of the Liberals, the whole Conservative element in the House will go over in a body to the Opposition.—*London Tablet.*

OUTRAGES IN THE ETERNAL CITY.

Our readers will recollect that we published, some time ago, on the authority of a Roman correspondent, three statements; one, that a bishop had been outraged near the Piazza Barberini; one, that a priest had been stabbed, and a third that a convent had been broken into and robbed and the Monks found there left bound with cords. The *Opinione* challenged us to substantiate these allegations, and we ascertained that it was perfectly true that a Capuchin Monk had been stabbed, but we had reason to believe that there was no foundation for the other two reports. We publish, however, this week, a letter from a Benedictine Religious, now in this country, from which it appears that the third statement is also perfectly true; that the Convent alluded to is the Benedictine Abbey of Farfa, about thirty miles from Rome, and that the outrage took place on the 16th of February last. We have now before us an extract from the letter of the Abbot, which fully bears out the statement of our Rev. correspondent.

But we need not revert to events two months old to justify any judgment we have expressed respecting the state of Rome. On Sunday, the 7th inst., six Pontifical gendarmes and three Swiss guards, unarmed, started for an afternoon walk out of the Porta Cavalleggeri, near the Vatican. Stopping to rest at a small public-house called the Osteria di Boccanera, they found several armed National Guards, drinking there with some other persons, not in uniform. The National guards, recognizing them, although they were in plain clothes, for Pontifical gendarmes, began the most violent abuse of the Pope's soldiers, of the Pontifical Court, and of the Pope himself. The gendarmes replied quietly, that it was true they were in the Pope's service, but that was no reason why they should not be treated

as honest men. The National Guards thereupon tried to attack them, but were locked out by the mistress of the house. After remaining about half an hour, the Pontifical gendarmes set out on their way home, but near the gate they found the National Guards waiting for them with fixed bayonets, having armed the men with them with their sabres. They attacked the Pontifical gendarmes with cries of "kill them," killed one on the spot, inflicted on another five severe wounds, and on a third, three severe wounds, while a fourth was only slightly wounded, though his clothes were much torn with bayonet thrusts. Leaving their dead companion in the road, the wounded men, after vainly seeking shelter at a little inn called the Osteria di S. Antônio, dragged themselves to the Vatican Palace. The murdered man was named De Luca, and was a native of Pesaro. Of the persons suspected of the murder, one only is a Roman. Will it still be maintained that it is unreasonable of the Holy Father not to leave the Vatican, and that he might safely trust himself in the streets of a city where his unarmed servants are murdered in cold blood by those who ought to be the guardians of public order, simply because they are his servants? We might speak of threats against his Holiness's own life, "should he ever come out," repeatedly uttered by a captain of the National Guard, but we prefer to confine ourselves to deeds which have been actually committed.—*London Tablet.*

THE CROWN OF MARY; OR THE HOLY ROSARY.

That most remarkable and holy man, St. Dominic, was raised up by God at a moment when the Church was in such danger as to appear threatened with destruction. The thirteenth century saw Europe one vast field of political strife. On the Pontifical throne sat Innocent III. He was destined to see Sicily deluged with blood; the Germans contending for the sovereignty of Lombardy; Philip Augustus scandalizing Christendom by his licentious life, and Spain groveling beneath the iron-clad feet of Emir Almanzor. The last traces of Christianity in the East were nearly stamped out by the Mahomitan power, and a fearful heresy was corroding the vitals of France. In the West, morals were relaxed to an incredible degree, and the faith almost extinguished. But God, who ever protects His Church, raised up a mighty champion in Dominic. He was a Spaniard by birth, and the founder of the famous order that still bears his name. At an early age he entered the Church, and, soon after his ordination, accompanied his bishop to Denmark on an embassy. On their way thither, they passed through France, and were enabled to study closely the vile sect which polluted that nation, and which is known in history as the Albigenes. This assemblage of iniquity, the forerunner of all those socialistic systems that have since been the curse of society, originated in the south-west part of France, called the Languedoc. Its followers overran the country, pillaged churches, burnt the religious, and desecrated all that was sacred. They rejected every moral obligation, and recognized no other principle than the denial of authority. Impressed by their depravity, bitterly regretting their shameless abandonment of all Christian virtue and restraint, Dominic entreated to be allowed to work among them, and thus bring them back to truth and duty. With untiring zeal he labored. But all seemed of no avail. At length, with intense devotion, he besought the Holy Virgin to assist him, and she deigned to appear to him in the forest of Bouconne, in a dazzling brightness, bearing in her hand a Rosary. Bidding him be of good courage, she described to him the use of this new devotion, and, after promising him her powerful aid, vanished. At Toulouse, Dominic preached, for the first time, on the Rosary, and the obdurate hearts of the people were at length touched. Victory was his. Thousands begged to be taught the new devotion, which spread rapidly through France and Spain, and was soon carried by the children of St. Dominic over the rest of Europe. Every rank was represented amongst the members of its sodality. The Popes and Bishops exercised their influence to have it propagated, and it has ever since retained its great popularity. There could not be a more useful form of devotion than the Rosary; it is so simple that the most ignorant can easily learn how to recite it, and the constant repetition of the fifteen mysteries relating to the principal events in the life of Christ naturally fixes them in the mind and heart of the people, in such a manner that it is a positive fact that in Catholic countries, where the rosary is the most popular form of devotion, it is impossible to find any one, however illiterate, who is unacquainted with the history of our Lord. In Protestant countries, according to Protestant testimony, thousands and tens of thousands are ignorant even of the existence of a Saviour—and this notwithstanding the wholesale distribution of Bibles. If the poor working-men in the mines and great manufactures of England had but a few Rosaries given them, and were taught how to use them, we feel sure that, although they might not know much about the police literature of the day, they would at least know something about Christ. "The Crown of Mary" is a complete manual of the Holy Rosary, compiled by a Dominican Father, and contains much historical information in addition to the prayers and meditations.—*Catholic Review.*

Wise and Otherwise.

Twisted hemp cures felons.
A matter of Course—Racing.
Bits of Frontier Life—Seals.
A Stage Coach—A prompter.
A notice of a peal—Lightning.
The first sun-shade was an eclipse.
The latest species of ants—Elephant-ants.
Horticultural phenomenon—A Bushman.
The Last Appeal—A shoe-maker's strike.
Educated on a sound basis—The drummer.
Another brass band, to be composed of twenty-four women, is being formed out West.

The last twelve months have been terribly disastrous to life and shipping upon the ocean, all over the world.

"Hallo, Jake, where did you buy those fish?" "I didn't buy 'em." "Well, where did you get them?" "I hooked 'em."

At the present ratio of increase of the population of the United States, we shall number 50,000,000, and over, in the year 1880.

When tea was first introduced into England, it was a costly article, being sold at the modest sum of fifteen dollars per pound.

When opposite neighbors quarrel, they can never come to a proper understanding, because they argue from different premises.

A member of the House, speaking of a fortunate fellow-member, remarked, recently, "I'd rather have his luck than a license to steal."

Conti, the recently-deceased private secretary of Napoleon III, left his very large fortune to the French Relief Fund, for the victims of the war.

Bismarck predicted, some time ago, at a *soiree* given by the Bavarian ambassador at Berlin, that the next Queen of Bavaria would be a Prussian princess.

A middle-sized boy, writing a composition on "Extremes," remarked that "we should endeavor to avoid extremes. Especially those of wasps and bees."

A Kentucky legislator sent up the following memorandum to the clerk: "Leeve is asked to bring in A Bill to alter the time for the Legislater to meat. Referred to the comity on Religion."

"Boy," said an ill-tempered old fellow to a noisy lad, "what are you hollerin' for when I am going by?" "Humph!" returned the boy, "what are you going by for when I am hollerin'?"

"What shall we name our little boy?" said a young wife to her husband. "Call him Peter." "Oh no; I never knew anybody named Peter that could earn his salt." "Well, call him Salt Peter, then."

The *Fremdenblatt*, a German paper, devoted to the interests of travellers and tourists, says that Germany is visited annually by twenty thousand Americans, who spend there no less than twenty million dollars.

The betrothal of the eldest daughter of Prince Frederick Charles of Prussia, to the King of Bavaria, is the termination of a long series of intrigues which have been going on at the court of Munich, for the past two years.

"Mr. Jones," said Mrs. Jones, with an air of triumph, "don't you think marriage is a means of grace?" "Well, yes," growled Jones, "I suppose anything is a means of grace that breaks down pride and leads to repentance."

A little boy accosted his political papa, one of the grave Senate, last week thus: "Papa, are you growing, still?" "No, dear; what makes you think so?" "Because the top of your head is coming through your hair." The poor politician is getting bald.

Mr. and Mrs. Kohn, of Hartford, Connecticut, have applied for a divorce. Mrs. Kohn was a Christian girl, who renounced her religion in order to marry Mr. Kohn, who is an Israelite. It is probable that they discovered their feelings did not Kohnside after all.

"Hunting the tiger, gentlemen," observed an English officer, relating his East-India experience, to a friendly circle, at a London club, "is capital sport—nothing better—except when the tiger takes it into his head to hunt you, then it is apt to become too exciting."

"When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection that he slighted but my old and shabby hat and cloak, which, to say the truth, have no particular claim to adoration. So, if my hat and coat choose to fret about it, let them; but it is nothing to me."

A gentleman was staying at a little French country inn, and there was a melancholy-looking owl, which hopped about the garden, and had only got one leg. Two or three days after his arrival he had some *gibier* (game) for dinner. The "game" was very small, but he enjoyed it immensely, and the next day he missed the owl from the garden. "Where is the owl gone to?" he inquired of the landlord. "Monsieur had a little dish of *gibier* yesterday," was the answer, to the consternation of the traveller. "Why, did you kill the owl for my dinner?" he next asked. "I kill owl—Dieu! no, he die himself."

The following curious incident in the life of the present Emperor of Russia is related in a recently-published biography. One day, the late Emperor Nicholas, hearing a great noise in the room in the Winter Palace, where his children were playing, went to see what was the matter. He found Constantine holding down his brother Alexander by both knees, and pulling with all his strength at the knot of a cravat which he had tied around Alexander's throat. Alexander, who was nearly throttled, was beginning for mercy, and his father came just in time to save him. On being asked the meaning of this strange scene, Constantine explained to his father that they were re-enacting a well-known event in Russian history—the assassination of the Emperor Paul I. Constantine was put under arrest for having attempted to strangle the Czar-witch, and Alexander was sent to prison because he cried for mercy.

Artemus Ward, in one of his letters, thus gives his ideas of reorganization: "I never attempted to reorganize my wife but once. I shall never attempt to do it again. I'd been to a public dinner, and had allowed myself to be betrayed into drinkin' to several people's healths; and wishin' to make 'em robust as possible, I continued drinkin' their health until my own was affected. Consekwence was, I presented myself to Betsy's bedside, late at night, with considerable liquor concealed about my person. I had somehow got possession (chosswhip on my way, and rememberin' some cranky observation of Mrs. Ward's in the mornin'), I snapped the whip putty lively, and in a very loud voice, I said: 'Betsy, you need organizin.' 'I have come, Betsy,' I continued, crackin' the whip over the bed—'I have come to reorganize you.' I dreamed that night that somebody laid a bosswhip across me several times, and when I woke up, I found she had. I hadn't drank much of anything since; and if I have another reorganizin' job on hand I shall let it out."

Educational.**SANTA CLARA COLLEGE,**
Santa Clara, California.Under the management of the Fathers
of the Society of Jesus.The Santa Clara College was founded in
1851, and in 1855 was incorporated, with the
privileges of a University. Diplomas are given
in two departments—the Classic and Scientific.The College buildings are large and commodious,
while extensive play-grounds, with two
covered gymnasiums, a swimming-pool, etc.,
afford every facility for healthful exercise.The College possesses a very complete phi-
losophical apparatus, and valuable collections
of Mineralogy and Geology. It has also prac-
tical schools of Telegraphy, Photography and
Surveying. Assaying of native ores is taught
in a thoroughly fitted chemical laboratory.The scholastic year, which is divided into
two sessions of five months each, commences
in August, and closes toward the beginning of
June.**TERMS,**Payable semi-annually in advance:
Matriculation Fee, to be paid but once \$15.00
Board, Lodging, Tuition, Washing and
Mending of Linen, School Stationery, Medical Attendance and Medicines,
Baths, Fuel, Light, per
year 350.00Modern Languages, Drawing and Music
form extra charges. For Clothing, Books,
Pocket-money, and the like, no advance is
made by the Institution. For further particu-
lars, apply to

REV. A. VAKSI, S. J., President.

FRANCISCAN COLLEGE,

SANTA BARBARA, CALIFORNIA.

THE FIFTH SESSION OF THIS INSTI-
TUTION, conducted by the Fathers of the
Order of St. Francis, will commence on Au-
gust 16.The object of this institution is to give a
good English, Mathematical, Classical and
Philosophical Education at the lowest possible
cost—a want long felt in California—and
thereby bring its advantages within the reach of all.**TERMS:**Entrance Fee, to be paid but once \$15.00
Tuition, Board and Washing, per ses-
sion of ten and a half months, 150.00Music, French and German form extra
charges. Those who spend their vacation at
the College will be charged \$30.Payments must be made semi-annually in
advance.Parents will pay for medical attendance,
and supply toilet articles, etc.Money will not be advanced by the College;
for the purchase of necessary articles, a suffi-
cient sum must be deposited.

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DAY SCHOOLS

FOR

BOYS AND GIRLS.THE SISTERS OF MERCY have just com-
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Street, near Bryant, where girls will be taught
the various branches of an English education.A Boys' School is being prepared on Rincon
Place, and will be placed in charge of compe-
tent teachers.Both Schools will be opened on the 12th of
June, 1871.SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.**ST. JOSEPH'S COLLEGE,**Rohnerville, Humboldt County,
CaliforniaCONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel Rivers, in the heart of the Redwood
Forest, 12 miles from the chief towns in the vicinity by
distant stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.The course of studies is classical, scientific and
commercial. Splendid apparatus has been secured for teach-
ing the natural sciences.**TERMS PER SCHOLASTIC YEAR,**(Payable half-yearly, in advance.)
For board, lodging, tuition, washing and mend-
ing linens, \$225.00
Entrance fee, to be paid only once, 10.00
Vacation at College, 40.00**DAY PUPILS.**Senior Class, \$60.00
Junior Class, 40.00Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY.Very Rev. P. HENNEBERY,
Superior.**Educational.****SAINT MARY'S COLLEGE,**
SAN FRANCISCO, CALIFORNIA,
Conducted by the Christian Brothers,
offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.Those who complete the Classical Course
receive the degree of A. B.; the Scientific
B. S.; the Commercial, Master of Accounts.
The Commercial Course has been estab-
lished for the convenience of those who wish to
acquire good practical education in as short
a time as possible.While proper care is bestowed on every
branch in the College, our own language
receives special attention. The daily exercises
of the Students in Grammar, Composition and
Rhetoric are publicly discussed and corrected
in the class-room.**TERMS PER SCHOLASTIC YEAR,**Payable half-yearly in advance:
Board, Tuition and Washing, \$250.00
Entrance Fee, 10.00
Physician's Fee and Medicines, 5.00
Vacation at College, 40.00
Day Students, 60.00Modern Languages, Music, and Drawing
form extra charges.REV. BROTHER JUSTIN,
President.**College of Notre Dame,**
SAN JOSE, CALIFORNIA.**YOUNG LADIES' INSTITUTE.**This institution, which is incorporated ac-
cording to the laws of the State of California,
and empowered to confer academic honors,
will commence the Twenty-First Annual Ses-
sion on Monday, August, 21st, 1871. The
course of instruction embraces all the branches of
a thorough education.**TERMS :**Entrance, to be paid but once \$15.00
Board and Tuition, per quarter, 62.00
Washing, per quarter, 12.00
Physicians' Fees, per quarter, 2.50
Piano, Vocal Music, Drawing and Painting,
form extra charges, but there is no extra
charge for the French, Spanish, or German
Languages, nor for Plain Sewing and Fancy
Needle-work.Payments are required to be made half a
year in advance. Pupils will find it much
to their advantage to be present at the opening
of the session.**ST. VINCENT'S COLLEGE,**
LOS ANGELES, CALIFORNIA.This Institution, chartered according to the
laws of the State of California, and empowered
to confer Degrees, is situated in the City of
Los Angeles, proverbial for the salubrity of its
climate and the beauty of its scenery. The
Faculty is composed of the Fathers of the Con-
gregation of the Mission of St. Vincent De
Paul, who devote themselves to promote the
health and happiness, as well as the intellectual
and moral advancement of the students en-
trusted to their care.The College is open to all over the age of
ten years, who are competent to enter the pri-
mary course, and who come with respectable
recommendations, provided they comply with
the rules and discipline of the College, which,
though strict, are nevertheless mild and
parental.**STUDIES.**The course of studies embraces a full course
of English and Classical Literature, the various
branches of Mathematics, Ancient and Modern
Languages; and also, a Commercial Depart-
ment, to prepare young men for every branch
of business.**TERMS :**For Board, Lodging and Tuition, per
Scholastic Year, \$250.00
Washing, per Scholastic Year, 30.00
Piano and use of Instrument, per Month, 8.00
Violin, Guitar, Flute, etc., each, per
month, 6.00
Vacation at the College, 40.00Those who learn to play on one of the above
named instruments will have the privilege of using
a brass instrument free of charge, otherwise
there will be a charge of \$3 per month.

For further information, apply to

REV. JAMES MAGILL, C. M.
President.**ST. VINCENT'S SCHOOL.**This Institution is situated in Santa Barbara,
a short distance from the sea, in the most de-
lightful and healthy part of the city. The
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large and convenient.The course of instruction embraces the usual
branches of a thorough English education.
Spanish is also taught.**TERMS,**Invariably half-yearly in advance:
Board, Tuition, Bed, Bedding, Wash-
ing, etc., per annum, \$200.00
Piano and use of Instrument, per
month, \$6.50 68.00
Guitar, per month, \$5, 52.50No extra charge for Plain Sewing, Fancy
Needle-work, etc.The Scholastic Year of ten months and a
half commences August 16th, and terminates
on the last Thursday of June.

For particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.**Educational.****ST. IGNATIUS COLLEGE,**
SAN FRANCISCO, CALIFORNIA.This Literary Institution, conducted by the
Fathers of the Society of Jesus, was opened on
the 15th October, 1855. It was incorporated, according to
the laws of the State, on the 30th of April, 1859, and empowered to confer academic
degrees with "such literary honors as are
granted by any University in the United
States."The design of the Institution is to give a
thorough Classical, Mathematical, and Philo-
sophical education. But besides the Classical,
there is also a Commercial Course.The College is intended for day-scholars
only.The hours of class are from 9 o'clock A. M.
to 3 P. M.Punctual attendance is indispensable. In
case of absence or tardiness, a note from the
parents or guardians will be required.Frequent tardiness or absence exposes the
offender to the loss of his seat.Every Thursday of the academic year is a
holiday.**TERMS PER MONTH, IN ADVANCE :**
(No deduction is made except in case of long
illness.)Tuition in Preparatory Department, \$3.00
" Grammar Department, 5.00
" Higher Department, 8.00**EXTRA CHARGES :**For the use of Instruments in Natural
Philosophy, and Chemicals, first
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For each Academic degree, 10.00**Book Trade.****MICHAEL FLOOD,**
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ATTORNEY RICHARD TOBIN.

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